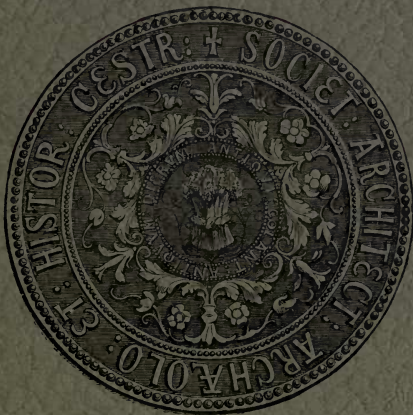


Journal
OF THE
Architectural, Archæological,
AND
Historic Society
For the County and the City of Chester,
and North Wales



Vol. V.—Part II.

Printed for the Society

BY G. R. GRIFFITH, GROSVENOR STREET, CHESTER

1895



God's Providence House, Watergate Street, Chester
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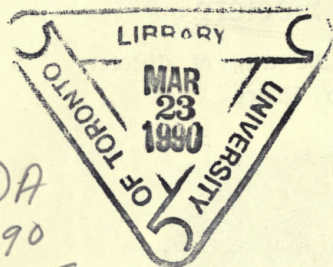


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*The Council of the Chester Archæological and Historic Society
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*This part has been edited by the Hon. Editorial Secretary,
Rev. Canon Morris.*



The Characteristics of Roman Chester

BY F. HAVERFIELD, M.A., F.S.A.

THE following remarks are intended to explain very roughly the characteristic features of Roman Chester, and to emphasize the points in which its history and monuments are like or unlike those of other important places in the Roman empire. The general conclusion to which I shall come is that Deva was from first to last a fortress, always garrisoned by troops, always devoid of organized civic life and municipal institutions, but differing from some other fortresses by the fact that its garrison consisted of legionary and not of auxiliary troops.

The materials which we possess for reconstructing the tale of Roman Chester are few. Ancient literature contains no mention of the place or its name; there is no single passage in Tacitus or in any other writer, which can with real probability be referred to any incident in its fortunes. Ptolemy and the lists of the Antonine Itinerary have preserved its Roman name; for everything else we are compelled to have recourse to archæological material, and even this material is very limited in extent. In working out the history of many Roman cities or fortresses we are helped by extraneous archæological evidence. We glean, for instance, one or two additional scraps of information about Colchester from the appearance of the name Camulodunum on foreign inscriptions. But the name of Chester occurs only once on a foreign

inscription—at Worms¹—and that, as it happens, tells us very little. To reconstruct the history of Chester we must turn almost wholly to the monuments found in the city, combining with their evidence what little light we can gather from the general history of Roman Britain.

The facts which we thus acquire are simple and definite. The site was probably occupied as a fortress about the latter part of Claudius' reign, A.D. 50-54, and was no doubt in existence when Suetonius opened his campaign against Anglesea (A.D. 61.) Ten or fifteen years later it was occupied by the *legio ii. adiutrix*, and after that legion left our island, by the *legio xx. valeria victrix*. It is probable, though not certain, that for a while it was occupied by both legions simultaneously. The practice of combining two legions in one permanent fortress was not uncommon under the early Emperors, and was not abolished till some time in the reign of Domitian. After the withdrawal of the *Adiutrix*, the twentieth legion remained alone in garrison, and we can trace its presence into the third century. The evidence of coins suggests that the place was still a Roman site in the fourth century, though neither Deva nor the twentieth legion are mentioned in the *Notitia*, the British part of which was, according to Mommsen, mainly compiled about A.D. 290 or 300. In the sixth century the place lay waste.

In this brief sketch the most noteworthy feature is that the one prominent element is legionary; other things which we might expect are absent. (1.) In the first place, there are no certain traces of auxiliary troops. English antiquaries somewhat obscure the significance of this fact by their habit of alluding to "the Roman legions" as if the legions formed the whole Roman army.

¹ [*In honorem*] *domu[s] divinae, Marti Loucetio Sacrum, Amandus Velugni f. Devas* (Zangemeister *Westd. Korrespondenzblatt* vii. (1888) 115).

This was very far from being the fact. The army of the early Empire consisted of two great branches of troops. There were first the legions, 4000-6000 strong, consisting almost wholly of infantry, and recruited in the main from Roman citizens. There were, secondly, the *auxilia*, bodies 500-1000 strong, either infantry or cavalry, recruited mainly from provincials who did not possess the Roman franchise. Of these two branches, the legionaries were the better off in point of pay, length of service, retiring bounty, and in other things. The two branches of the army are as distinct as—in different ways—the English troops of the line and the native troops in India are distinct. It is significant that the garrison of Chester included few or no auxiliaries.

(2.) Secondly, it included no civic element. There were, of course, women, children, freedmen, and the like, but no municipal life or municipal magistrates. In general, this was the original arrangement of troops in the Western Empire; the armies of Claudius or Vespasian were stationed in independent fortresses, not as is now usual in large towns. But in most cases the Roman fortress gradually grew into a town. Outside its gates there grew up non-military suburbs (*canabae*), in which dwelt the women-folk, the trades-people, and others, who "followed the camp," and this "bazaar," for which we can find precise parallels outside our cantonments in India, became in time a town, and frequently acquired a municipal constitution, a town council, and the rest, with the title *colonia* or *municipium*. Of this there is no trace at Chester. Suburbs there undoubtedly were; for instance, along the Boughton road outside the Eastgate, but these suburbs never grew into a town.

(3.) Again, some places which did not gain the dignity of a *colonia* or *municipium* had an organized body of

Roman traders (*cives Romani consistentes in*—is a common description), who formed a certain kind of civic element. Of this, too, we have no trace at Chester. We have no trace even of trade. The fortress was doubtless connected with the lead mines in Flintshire, and some of the lead pigs from those mines made their way to Chester. But they may have been intended for military use, and, even if they were private property, there is no trace of an organized trading body.

Chester, then, was a legionary fortress, and nothing more, and to make this fact the clearer, I may compare it with a few other Roman sites. Of the military centres in Roman Britain, the one which resembles it most closely is Isca Silurum, Caerleon-on-Usk, in Monmouthshire, the home of the *Legio ii. Augusta*. Caerleon, so far as we know, had no civic element, and no auxiliaries in garrison. It never grew into a *colonia*, and hence we must be cautious in identifying it with that *colonia* whose bishop came to the Council of Arles with the bishops of York and London, but whose actual name has got corrupted in the manuscript. That *colonia* is more probably Lincoln; Caerleon, at any rate, has not any right to the title. Caerleon, then, resembles Chester; and though York, where the third of the three "British" legions was garrisoned, became a town with municipal constitution, we conclude with the result that two out of the three legionary fortresses in Britain remained military to the last. The fortresses on and near the Wall in the north are somewhat different. They were purely military, but their garrisons were auxiliary troops. If we carry the comparison across the Channel, we shall find very few parallels to Chester. On the continent the legionary fortresses nearly always became *coloniae*: they resemble York, not Chester or Caerleon. And this is

significant of Roman Britain. The province was one which, above all others, was purely a military province: it was in reality a military frontier, with little share in the civil life of the empire. Chester and Caerleon are characteristic features of a distant borderland.

We may now enquire how this conception of Chester is borne out in detail by the actual remains. Of the fortress itself we know next to nothing. The lines of the north and east walls are indeed indicated by existing remains, and we may feel fairly certain that the masonry which we have to-day was built up some time after A.D. 150,¹ perhaps about A.D. 200, in the time of Septimius Severus,² whose activity can also be traced in the matter of an aqueduct at Carnarvon.³ But we do not know where the south or east walls stood: still less can we reconstruct the ground plan of the interior. A big building on the east side of Bridge Street, a few hypocausts and columns, like the one so admirably preserved *in situ* by Mr. Charles Brown, in Watergate Street, are not enough to tell us definite details. On the other hand, we have a great variety of tombstones. The splendid collection of lapidary remains in the Grosvenor Museum contains over 100 inscribed stones, and over 50 carved and sculptured stones, excluding cornices and merely architectural pieces. Of this great number 10 are altars, 7 are centurial stones, 3 refer probably to building, and probably 130 belong to tombstones. And of these tombstones the great characteristic is their size and ambitious nature. The mere inscriptions are cut on slabs as large as an

¹ The tombstone of Ulpus Ianuarius (Athenæum, October 31, 1891) cannot be earlier than about A.D. 150.

² None of the stones found in the North Wall give any hint of a later date than some part of the second century. Many are, of course, very much earlier.

³ C.I.L., vii. 142, now at Carnarvon. I have seen a squeeze of most of the inscription.

ordinary door, in large bold letters. Reliefs are common, and, though the style is rough, there is no stint in size—full-size figures or busts, men on horseback, figures on couches; accessory ornaments are frequent.

Now all this lavishness is not simply due to the fact that the red sandstone of Chester is near the surface, and is easily cut. It also indicates the greater wealth (if the term be allowed) of the legionary soldier. We have only to compare, for number, the somewhat rare tombstones of the auxiliaries stationed near or on the Roman Wall, and, for costliness, the mean burial remains at the Saalburg, on the German *Limes*, and we shall see what the difference in this point is between the legionary and the auxiliary. If, on the other hand, we examine the legionary tombstones in the Museums at Bonn and Maintz, both once the homes of legions guarding the Rhine frontier, we shall find objects closely resembling those in our Chester Museum. The artistic merit of our Chester stones is, indeed, inferior to that shown in many of these Rhenish monuments. We have in Chester nothing to compare with the great cenotaph at Bonn, of the soldier who died with Varus in the great slaughter of the Teutoburg Forest, when Arminius surprised and cut to pieces three Roman legions. But that is what we might expect in faraway Chester; it illustrates clearly enough the purely military character of the Roman occupation of our distant island.

But it is not merely in size that the Chester tombstones mark themselves as characteristic of the place. If we pursue the comparison which I have indicated with the tombstones of Bonn and Mainz, we shall find that the actual kind of sculpture or relief which we have in one case appears also in the other. Two forms of sepulchral relief are specially common at Chester: the

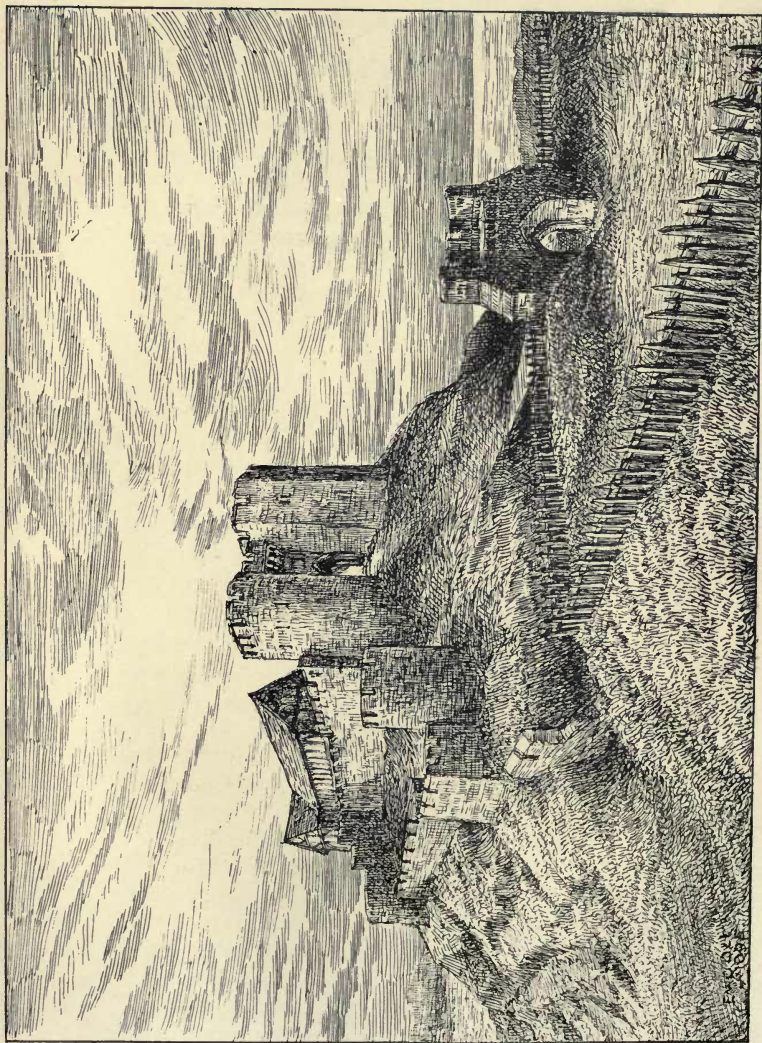
relief of the rider trampling under his horse's feet or piercing a fallen enemy, and the so-called "funeral banquet"—that of a man (or woman) reclining on a couch, with a boy standing by, and a three-legged table in front. Both types are older than anything Roman, but both are common in the graveyards of the Roman legions. Other of the sepulchral pieces at Chester are less distinctive, but all harmonize with the general idea which we have indicated. There are, for instance, in the Museum two small figures with curious caps and crossed legs, which are somewhat like Mithraic figures, and which Mr. Watkin and others have wrongly called Mithraic. They are, in reality, ornaments of tombstones, and at Bonn we have precisely the same figures attached to funeral banquets, and to the tombstones of soldiers. Similarly the curious reliefs of Perseus and Andromeda (or Hercules and Hesione), of Actaeon and the dogs, of a Cupid playing, and so forth, are sepulchral ornaments of monuments which are not indeed specially military, but which are in no way unlike the monuments which occur on military sites where the soldiers were fairly well off.

The other remains in the Museum confirm the story. The few altars found either bear specially military dedications to the *genius* of a century or the like, or are erected to the gods whom every soldier worshipped.¹ The centurial stones tell their own tale: they record the building of the fortress walls by the legionaries. Lastly, the smaller objects bear the same witness. Nothing is more striking in the Roman room of the Grosvenor Museum than the paucity of pottery and other objects of common domestic life, as compared with the abundance found on "civil" sites like Leicester or London or

¹ See Domaszewski, *Die Religion des römischen Heeres*.

Colchester or York. The impression left on the spectator is that in Chester, at any rate, the ordinary comfortable middle-class life was absent. We must indeed recollect that we are dealing with a place in a far-away borderland; the absence of luxury is due in part to geographical reasons. But speaking generally, the characteristics of lesser Roman objects found in Chester and preserved in the Museum, or recorded in Mr. Watkin's book, suit only the idea that Chester was from first to last a fortress.





Elacrb Castle, East Front



Diserth Castle

BY E. W. COX

THE VALE OF CLWYD, a fertile rich valley, closed by mountains on two converging sides and sea on the third, has been one of the chief prizes for the possession of which the various races of men who have held or tried to hold North Wales have contended. The great barrier of mountains between the Vale and the Dee is the first line of defence of those great natural strongholds which resisted for centuries the successive waves of invasion of Iberian, Celt, and Gael, on the pre-historic races; of Roman and Pict, and Saxon, Norman, and Englishmen. Here, on this borderland of hills have they each made their stand or forced their foes to submit; and on this land, still so much unchanged by the ploughshare, has each race engraved its mark, either in the rude aboriginal fenced hut-circles, the splendid roads and well garrisoned stations of Rome, or the series of vast entrenchments that crown the Clwydian hills, and guard every pass into the Vale.

MILITARY DEFENCES OF VARIOUS PERIODS.

Not the least of these traces is the wonderful series of castles that established the communications and held in check the native races during the English invasion; while their strength and the close proximity in which they stand testifies to the stubbornness of the defence,

and the importance attached by the invaders to the holding of this district, precisely as the earlier works tell their tale of those more obscure struggles, much of whose history is lost. It is desirable to consider very briefly the general character and position of some of these defences in connection with the races who erected them, because we want to note some of the distinctions between works strictly defensive and those of offence and invasion. It is quite true that many of such structures partake of both purposes, but the general scheme of a series of fortifications will be found to belong to one intention or the other; and we want to allot to our mediæval castles their place in the series, and then apply the indications specifically to our particular study of Diserth.

We will pass over the earliest works of all, because in *this* district the pre-historic remains of defences are few, at all events too few to systematise. There are some of the defended hut-circles in the remoter hills defended by rough stone walls that seem to have been founded in the most concealed places; probably later works have destroyed many. Roman traces are more clear, and are most significantly offensive works. Suetonius and Julius Agricola did not close the country by barring the passes; on the contrary, they opened bye-roads that penetrated in all directions. They set out their camps and stations well out in the clear and open ground, on good sites, no doubt; but like Deva and Caerwys and Varis, easily accessible from every side, so that their legionaries were at once in touch with the foe, and did not need to be hunted out in closed passes or remote and difficult mountains and swamps. Of a different character are the great earthworks which crown the summit of the eastern hills, such as Pen Cloddiau, Parc

Arthur, and Moel Fenlli. These are all of a purely defensive character. They lie in a remote and wild country, holding in possession no arable ground, opening no access to the lowlands, but sealing up the gates and passes that led to them. Although it is possible that some of these great and skilfully planned earthworks may be of pre-Roman date, and tradition connects Moel Fenlli with the Hallelujah victory gained by Germanus over the Picts and Scots early in the fifth century, the probability is that these defences had their origin about the eighth century, when the Strathclyde Britons (returning after the loss of their capital Aclwyd in 756) expelled the Saxons, and in the eighth century made this eastern range of the Clwydian mountains their main line of defence against the Saxon or English invader, which they held with more or less success till the invasion of Wales by Edward I. Contrast with these defensive works that series of strong castles commenced by the Norman invaders, and finally perfected in the 13th century by Edward I. These castles occupy, in all cases, a comparatively open site. They command and control the exits and entrances of passes, lines of road and fords. So far from being withdrawn into wild, thinly peopled districts, they are boldly set down in the midst of the most populous and fertile lands. The extreme ends of the roads leading to the passes being thus occupied, the older entrenchments among the mountains became untenable, being liable to be taken both in front and rear by the garrisons of the castles. In the later series of castles, it is apparent from the sites chosen, that their builders held command of the sea, so that the Welsh, whose natural strongholds were turned and dominated by the skill of these military engineers, no longer sufficed to keep their foes at a distance. The walled towns

contained the military stores necessary for the occupation, the want of which, through the inadequacy and difficulty of transport, had rendered the invasions under Henry II. unsuccessful. While these buildings were able to accommodate a large number of troops in time of war, thus forming bases for concentrating considerable armies, they are nevertheless planned with such economy of arrangement for their defence as to be easily held securely from danger of surprise by a very small garrison.

A mere naming of the mediæval castles in their sequence on the lines of communication they dominate, will illustrate the military scheme that dictated their sites. Beginning at the Upper Dee, Holt, Chirk, Caergwrle, and Ruthin hold the valleys of the Dee, Ceriog, Alyn, and the passes from the head of the Vale of Clwyd.

Hawarden, Ewloe, Mold, and Denbigh control the passes of the eastern range of the Clwydian hills ; and the latter, planted in the centre of the Vale, was capable of containing a large army, and held in subjection the valley of the Elwy and the passes to Conway.

Flint, Basingwerk, and Rhyddlan covered both the lowest practicable fords of the Dee, and kept open the communications with the sea. All these sites conform to the rule I have given for fortresses of invasion. They occupy easily accessible sites, and are centres of a network of roads and passes in the arable and pastoral lands, following in this the Roman precedents, and in many cases standing on or near Roman sites. Their structural arrangements tell the same tale, but time will not serve to particularise them now.

THE PURPOSES OF DISERTH CASTLE.

The Castle of Diserth is locally known by several names. Diserth means "The Steep House;" "Din

Colyn," "The Fort of the Sting," or, "The Wasp," as it is traditionally called; "Castell y Ffailon," meaning the Castle of the "Forgotten Lane." Also "Castell Gerri"—names full of significance, as most Welsh names are.

We may now turn to the examination of the office that Diserth was built to fulfil; and afterwards to the methods adopted by its builders to fit it for its use. It stands at the western end of the line of road from Flint and Mostyn (next to the coast), where it debouches on the Vale of Clwyd, and it closes access by this road to the Vale, and conversely it defends the estuary of the Dee from irruptions of the Welsh. It commands the low land towards the sea, towards the east. Although it could be made (and probably has been made) a castle of offence or invasion, its main characteristics are those of a defensive fortification. It is not a necessary link in the chain of works we have spoken of; in front, the marsh of Morfa Rhyddlan (the scene of the great battle between Saxon and Briton in A.D. 795) and the river cut it off from easy access to the best part of the Vale, and it is not even well placed to command Rydd y mor or Voryd—the ford of the sea shore. It closes the New-market road very effectually; and it does more, it helps to bar the passage of any army by the low land (between the hills and the sea) marching towards Flint or Chester along the coast or to invade the Vale of Clwyd. Such a march would not be a wise one for any army if a foe held the hilly country and castle on their one flank, having the sea on their other, as we now find it.

This consideration brings us to certain interesting geographical changes that have taken place since the building of Diserth.

Instead of the narrow strip that now lies between the end of the eastern range and the sea, there then lay

a wide flat land, now submerged in the sea. There are many traditions of the loss of these low lands; but beyond tradition, we have it in history, that the land at Gronant, near Prestatyn, having been swallowed up by the sea, the Bishop of St. Asaph was released from paying rent to the Crown under grant from Edward the Black Prince. In the reign of Henry VI., the remission of this rent, which was a large one, shows that the land must have been wide and valuable. That this was once an accessible route into the Vale is shewn by its being defended by the ancient castle of Prestatyn, a square earthwork (possibly late British) which was destroyed in 1167 by Owain Gwynedd, and was replaced by Diserth at a later date.

Having shown that Diserth is admirably chosen for *barring* two of the roads to or from England, but less calculated for attack or holding in subjection the Vale of Clwyd, we may conclude that it was essentially a castle of defence; and though it was built by the English, after the time of its destruction, it was not found necessary to restore it as one of that system of fortresses we have spoken of, as was the case when any of the others suffered a similar disaster. In this respect it holds an analogous place with Deganwy, which was abandoned, after the further bank of the river was secured by building Conway, which superseded its need as a fortress.

Diserth Castle is a building almost without a history. It was built by Henry III. in 1241, and destroyed after a siege of six weeks by the Welsh under Prince Llewellyn, in 1262, about twenty years after its erection. The period of its existence was too short for any great number of events to have happened while it remained a fortress, beyond the great and final catastrophe of its overthrow. What we have to learn from it has to be

found in its remains, which, like those of the cities buried by Vesuvius, have lain deserted and unchanged since the destroyer cast down its walls and buried their lower portions in their own debris. There, lying just where they fell, are the newly-wrought ashlar details, only requiring to be lifted back into their places; there the excavations have uncovered the perfectly preserved lower walls fresh as from the builder's hand; and here is the plan of an unaltered fortress of one period as it was laid down.

SCHEME OF FORTIFICATION OF DISERTH.

We will now proceed to consider the means taken to fortify Diserth. The castle occupies a rocky promontory, jutting out between the mountains of Talar Coch and Moel Hiraeddog, on which are the trenches of a British Camp towards the west, and showing a precipitous crag to the west, and partly towards the south a steep incline to the north; while to the east a narrow neck joins it to the plateau in the rear. Two sides are nearly inaccessible, and the third steep. The main defences are therefore placed on the weakest sides—towards the east and north. The first of these is an entrenched (nearly square) outer-court with a deep but not very wide ditch; and beyond this (westwards), a deeper and wider ditch is carried for about two-thirds of a circle round the north and west sides till it ends at the precipitous face of the rock. This line of ditch is about *eighty* feet from the wall of the inner-court of the castle. There is a peculiarity about this entrenchment which at first sight might lead to the supposition that the great earthwork was earlier than the castle, as it follows the old British precedent of placing the vallum or bank outside the fosse. As a military work this is less strong than the plan of placing the ditch exterior to the vallum. Notwithstanding this feature, I think I can show conclusively that the castle

and entrenchments were planned together at one time. The purpose of placing the ditch within the vallum in British forts was, in most cases, dictated by the need for driving the cattle within the enclosure in times of peril, and the inner ditch acted as drainage for the area which otherwise would have become an untenable quagmire if banked in like a pond. The same consideration has most likely prevailed at Diserth; the deep and wide ditches were for the protection of cattle brought together in time of attack, and they were thus kept from inconveniencing the garrison. There are precedents for this in some of the castles of the north border (Norham for instance), and in the entrenched farm of Irby Grange (a mediæval manor of St. Werburgh's exposed to raids from Wales) the large vallum is also external to the ditch as in British examples. This provision for collecting the live stock is a collateral proof of the defensive character of Diserth. The entrenchments bear scarcely any vestiges of masonry, and were doubtless strengthened with a palisade of cleft oak as usual in such works.

We now come to the outer court of the castle. It was entrenched and no doubt stockaded, and would contain the penthouses and farm buildings and rick-yards, and when strongly occupied, rough quarters for troops or tents would be pitched in it. The buildings, judging from the scantiness of masonry remains, and the thin walls which were fitted for only a light superstructure, must have been of timber, or of wattle and daub, a material that resists fire much better than might be supposed. There is little remaining here to detain us. A bridge here (probably a drawbridge not attached to the main castle, unless it may have been to some out-work not now traceable) crossed the moat to the great gate of the castle.



Diserib Castle, North Side

At the far side of the ditch there must have been some barrier (probably of timber), otherwise the road from the outer-court to the well-tower on the left of the gate would have been exposed.

Before us we have the great gate of the inner castle, flanked on the proper right by a semi-cylindrical tower, and on the left by an irregularly sided polygonal tower, the arrangement of whose faces seems to indicate a preparation for a machicolation over the gateway which I have ventured to add in the restoration. These towers are now, like all the rest, broken down to less than half their original height, and lie buried in their own débris to some depth, and the gateway passage between them is partially choked with rubbish. Mr. Leonard Hughes, in his excavations, has disinterred the lower parts of the inner gateway, which was of two orders with an acutely pointed arch.

Before dealing with the main body of the castle, we will notice the character of the outworks. The north trench and outer-court we have already spoken of. In addition to this there is a large crescent-shaped court, whose wall, embracing the west side of the castle on the verge of the rock, terminates on the north-west in a square bastion or outwork commanding the road from the Vale. How this was closed on the north is not yet apparent. The south side has an external oblong court with a projecting angular bastion, at the east end of which is the well, which, as at Denbigh, appears to have had a tower of its own forming part of the external defences. These outworks surround and prevent access to the main court, the ground external to them being precipitous and difficult, and giving no foothold to an enemy. These outworks protect the weakest sides of the inner-court, which has a separate curtain-wall of its

own defended by towers, and the hall and domestic buildings, all of which are turned towards the part of the hill naturally the strongest.

The main defences of the inner-court are on the north side. Here the main walls are from five to eight feet thick, and inclusive of the north-east gate tower, are defended by three strong closed bastion towers, so skilfully planned and placed as to not only command the north ditch and external approaches (every part of which is covered by at least two of them), but their own walls and angles are effectually flanked each by the other, while they cover the interior of the court against missiles from almost any point of attack save one; and on this one point is concentrated the fire of five main defences of the castle and outworks, and the whole length of the north wall, while each main tower is capable of separate resistance if the others are taken; and any enemy approaching the north side closely is taken in front and both flanks. The disposition and trace of these features is identical in principle with the best modern military engineering. The range is calculated for a distance of 80 feet, at which the powerful and heavy crossbows and fixed engines on the towers (with which we know from the list of stores at Caernarvon in 1306 the Welsh castles were furnished) could pierce and destroy any armour. The fact that the great outer trench is just 80 feet beyond the inner defences seems to indicate that both formed one plan of the same period.

The interior of the castle is still partly buried in its ruins, but enough has been excavated to disclose the probable uses of its buildings. The round tower on the proper right of the gate was most likely the prison; and on the left the guard room, over which most likely was the chapel. The bases of the gates and doors remain;

the jambs have been plainly chamfered, with two orders for the main gate.

The double tower, with a salient angle to the field, which is divided into two by the curtain-wall passing through it, seems to have formed the kitchen. The wide fireplace is only indicated by the smoked wall, the details are destroyed; but a beautifully moulded base of a circular chimney shaft that has been set on a square chimney breast was found near here. The outer portion of the tower may have been the Constable's apartments.

The west half-hexagon tower has the appearance of having been a stable; the wide window in whose sill are the sockets for a permanent grille, such as were used for such buildings. In the wall, on the left, is a curious square recess the purpose of which is not apparent. From this tower externally the foundation of a wall ran northwards into the moat, forming a traverse. At the point of junction with the tower is a triangular external chamber with two loop-holes. This defence was built after the tower, and doubtless forms part of certain repairs and strengthenings recorded to have been made to the castle.

Between the centre tower and the south wall is a pile of formless ruins. On this site should lie the pantries and butteries crossing the court. I have conjecturally restored these. At the south-west angle the foundation of the hall, 48 feet in extreme length, and 25 feet in breadth; it is furthest withdrawn from the lines of attack, and is covered effectively by the three towers. The door is at the eastern end of the north side, where it would pass behind the screens; the dais at the west end. As there is no trace of a fireplace, we may conclude that there was a central hearth.

I am of opinion from the peculiar form of the walls at the west side of this court in front of the hall, that a

kind of cloister or verandah of wood was carried round three sides of it as a shelter from arrows shot over the walls at a high elevation, and that portion on the left was an open shed for the protection of the lord's horses; the curtain-wall protected the fourth side without any pent roof; also that another apartment or two, of two stories, existed behind the hall for the withdrawing room and chamber. The hall has very thin walls, and was, with the chambers, most likely built of oak in the upper portion. This is not at all unusual for the internal offices of a castle. There is reason to believe that the first hall of Conway (which was built in 1286) was of timber. The fabric rolls tell us that not only are expenses allowed for carpentry, but the timber was removed to Carnarvon, when, a few years later, it was superseded by the present great hall in masonry. An opinion exists (from the appearance of the masonry at Carnarvon), that the hall there never was finished in stone; doubtless it was only prepared for the timber building from Conway. The character of the lower walls of the hall at Diserth are fitted only as the base for timber superstructure. There are some valuable details of the windows and battlements among the fragments, the former showing how the glass was fixed in moveable wooden frames. We know that when castles were not occupied by their owners, the glass was carefully removed and stowed away. The loophole from the battlement is cruciform, with circular oeillets and triangular foot. A beautiful moulding, either from the kitchen fireplace or some fragment of the chapel, was also found. When the excavations opened the various chambers they were found to be whitewashed on the stone; very little plastering was used in the interiors. Thus we have an exactly dated instance of the use of whitewash.

The fact that the domestic buildings are withdrawn towards the south or Welsh side of the Vale, and that the strongest points of resistance are turned towards the road to Flint and Holywell, to prevent a foe marching round the flank of the Vale by these or the low ground, are (in addition to its abandonment as a base of operations by the English) strong presumptive evidence of the defensive purpose being the main object of this strong fortress. In the character of its military engineering, but not in its office and use, its analogies are strong with Denbigh; so much so as to suggest a common designer. The angular and polygonal bastions, the separate well-tower, and the system of outworks, have much in common with the larger castle. The grouping of the towers towards the line of attack also recalls the arrangements of the older portion of Chester Castle, also built by Henry III.

PRINCIPLES OF CONSTRUCTION USED BY BUILDERS OF DISERTH.

There has been through this paper a suggestion of the prevalence of careful design and fitness of purpose, both in the sites chosen for the Welsh castles and their admirable plans of military architecture. Description of a general character can do very little towards showing the extreme perfection of design, and marvellous ability, intelligence, and practical knowledge brought into these works. So far from plans being dictated by the chance conformation of the ground, they were dominated by strict geometrical conditions down to the minutest details. There has of late been much debate whether architecture is an art or a profession or trade. It is more than an art; it is a science, but almost a lost one. There is much building but little architecture in our times; only, of late years, a few men, such as E. Penrose, Clarke, Phené Spiers,

and Norman Lockyer, have begun to discover that design was evolved from a set of fixed geometrical mathematical principles ; while modern architects work not from these, but as mere copyists of this and that style. While I acknowledge my indebtedness to the theories of some of the men I have named, so far as I am aware, no one beside myself has endeavoured to apply the theories systematically to mediæval buildings. It will be new to most architects that any such system existed at all, though vague traditions of masonic secrets have always been current. Into these theories it is impossible to enter at any length—that would require an elaborate paper to itself; but inasmuch as I have applied these principles, so far as I am able to read them, to Diserth, they disclose that the system I refer to is not to be classed as a mere theory to which it is sought to adapt ancient work. So far as the little that is known of it goes, it is a partial rediscovery of method of which as yet we know the application too imperfectly to dictate any general laws; yet we do know that distinct codes have been used from the remotest antiquity, because the clearest insight we have into them comes to us from Egypt, Persia, Assyria, and Greece. In the East some remnants of ancient usage have given a clue to these ancient systems. In Persia no plans such as we understand them are made, but a site is marked out in squares, each the area of one brick, and upon that, taking so many spaces in the direction required, the plan of the walls is fixed. It is said that the patterns of Persian carpets are committed to memory in the form of poems learned by heart. This would seem incredible, but that such a tracing board of innumerable evenly set spaces makes it practicable for any series of recurring known letters, or words, to be fixed on such a pattern board in the same sequence that

they hold in a poem. So we have one element of plan. The next is to find how it is laid down with relation to the definite forms derived from it (not always corresponding with its square spaces), then to show how such a frame of perfectly even spaces can evolve a series of quite new and varying measures, which are, nevertheless, in perfect harmony with these primary spaces; and lastly, how the first base lines are laid down. This evolution of measures is effected by a system of diagonals. It is clear enough that any series of squares if crossed throughout by their diagonals evolve by these a new set of spaces, set at an angle of 45 degrees to the first set, differing in their areas, but harmonising with the first. Thus, if the measure of a side of these first is 20 feet, the squares set off by the diagonals are 28 feet. Now if, instead of taking diagonals of one square, we take that of an oblong composed of two, three, or five, we get other angles, and a new set of harmonising measures; and all lines so drawn on the primary board of parallelograms bear the same relative proportions and measures throughout. If we place on this tracing board a pentacle, one of whose angles is a right angle, running with the lines of the original squares, and the others determined by the diagonals in the manner above-mentioned, we obtain the proportioned geometrical figure used in the planning of the castle. That this is the system here adopted is plainly apparent, because the pentacle points laid out thus mark out and measure exactly every defensive point of the castle.

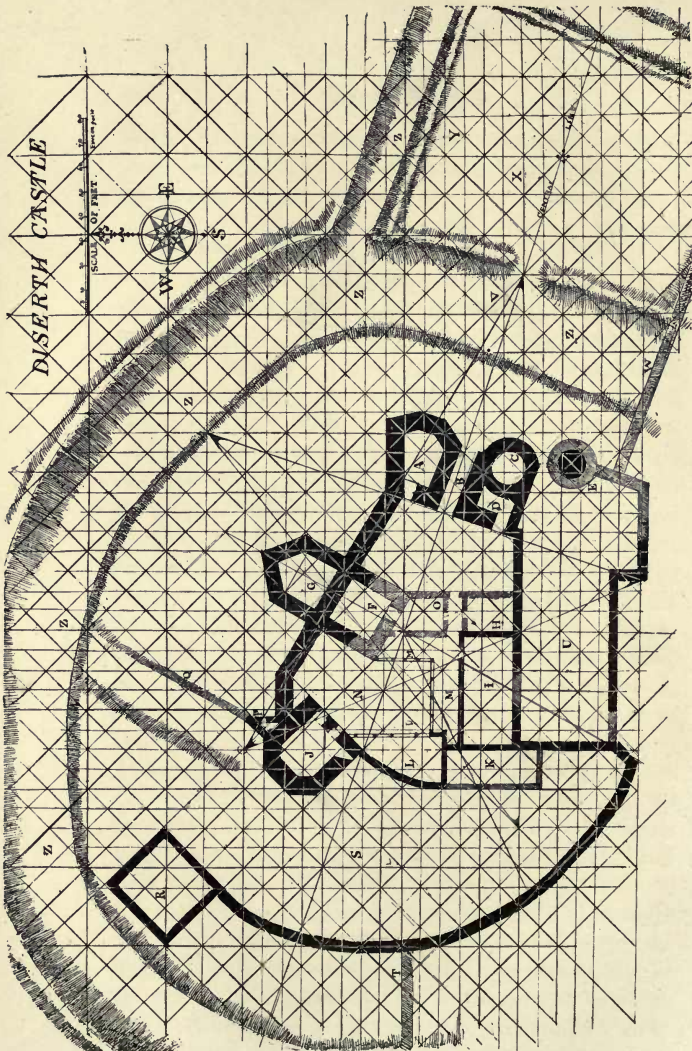
So far was this certain that when I laid it down I found one point standing free beyond the known limits of the castle; and had written that here the scheme of fortification was in need of a defence that must have existed, and which I suggested might have been a

wooden stockade. The next post brought me a fresh plan, with traces of a wall of the South Court, supplying the missing feature.

ORIENTATION AND DERIVATION OF SYSTEMS.

We have thus a scaleboard with a system of harmonising measures and angles ; it remains to show how this was placed on the ground to work from. And here comes in a second and most interesting problem, that of orientation, a system as early as the most remote date of all architecture, and which appears from recent investigations to have more or less influenced every style and period that can be truly called architecture. This is based on astronomical knowledge, and originated in the worship of the heavenly bodies. In Egypt, Assyria, Greece, Arabia, Persia, and the lately found ruins in Mashonaland alike, the orientations were not alone fixed by the sun but the stars also ; so that astronomers are able to calculate the age of temples by the deviation of the star of the deity to which the temple was dedicated, from its original orientation, owing to the precession of the equinoxes.

We all know that churches were orientated by the shadow of a staff, thrown westwards by the rising sun, on the Saint's day to whom it was dedicated. It is almost certain that other buildings also were orientated ; a compass indicating this is shown on an ancient plan of Chester Castle in the British Museum. Certainly Diserth was so treated. From this line of orientation, by the method I have previously indicated, the desired angles are taken for the board of parallelograms. Upon this line a centre is taken, and the line of orientation with its centre becomes the main measuring line. From this centre the lines and points of defence are radiated, and



A—Guard-room, Chapel over
B—Gate passage
C—Gate Tower Dungeon
D—Guard-room to Dungeon
E—Well Tower
F—Kitchen
G—Constable's Tower
H—Pantry
I—Great Hall

J—Stable Tower
K—Solar and Chamber
L—Shed, open in front
MM—Wooden Cloister
NN—Inner Courtyard
O—Buttery
P—Small outwork (added)
Q—Traces of traverse wall
R—Square redout on outer defences

S—Garden with curtain wall
T—Traces of Traverse wall
U—Southern outworks
V—Site of Drawbridge from Outer Court
W—Trace of wall crossing ditch
X—Outer Court earthworks
Y—Site of great Stables and Outbuildings
ZZZ—Moat and Vallum

Angles of constructional pentacle on tracing board
 Compass in centre of Plan and lines of orientation
 Centre of Outer Court

thence are given a long series of measures of 50 feet, and the orientation line is divided into parts of 50 feet, each marking a point on the castle plan. A second measure is 66 feet, a combination of the fifty measure and one side of a 16 feet square, which measures out nearly all the extreme points of the main building from the centre. Thus, as in most of the other buildings I have measured, out of a scale-board of even measures, is evolved five as a dominant number for measuring distances, and three as that for construction of the buildings.

If this system be found to respond in every detail to the very careful plan drawn to scale by Mr. Leonard Hughes, to mark every feature and measure them out, not only with accuracy, but into a perfectly definite series of dimensions, I trust it is not too much to assume that here is the system on which the builder based his plans. If also it is found that the same principles applied to other quite different mediæval buildings give precisely similar results, may we not assume that such was a practically accepted system, and that a step towards its elucidation has been gained.

One more minor detail it is well to notice—the mason-marks; and I mention this last because a theory exists that the forms of mason-marks were evolved from the scale-boards I have described; also I have reason to think that the marks and the system were further connected. By the delivery of a piece of metal or parchment marked out with one square, and the angles to be used, the mason was thereby enabled to understand and work upon all the lines intended to be used without plans, and by word of direction, much as the Persian could repeat, by a form of words, the pattern of his carpets. It is certain that mediæval plans are among the rarest of documents, and while the buildings are

true to scale, ancient plans are not all made to scale. The marks are otherwise valuable as dated marks; they have their counterparts in both earlier and later work in Cheshire and elsewhere, proving the descent and continuity of such marks—a theme that need not be dwelt on here.

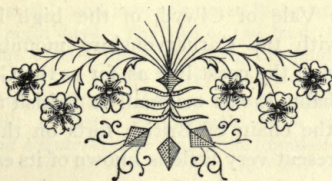
Thus we have touched very superficially on the general scheme of military engineering from Chester to the Vale of Clwyd; on the skilful means by which this strong castle was guarded; and finally, on the wonderful power of design by which a complete geometrical and mathematical knowledge enabled the ancient masons to rear its walls and plan its defences with the perfection shown in its construction.

There are many other antiquities in the parish and vicinity of Diserth which merit notice. Siamber Wen is a few hundred yards from the Castle, and is said to have been a Nunnery; it is cruciform and is a very curiously arranged monastic building. The ancient cross carved with knolwork, and ancient grave slabs in the churchyard, as well as the old stained glass in the Church, are interesting. Not far off is the vast Roman Cairn of Gop, near which was found a Celtic burying place; and the mines of Talar Goch have shown traces of Roman mining industry.

The excavations at Diserth Castle have shown a large quantity of charred timber—apparently the Castle was burned before the walls were demolished. Through part of the north wall the gallery of a mine has been run, but whether this was part of the siege works or made for the destruction of the wall is uncertain. The larger proportion of the *dèbris* appears to have been taken down by manual labour, as at Dyganwy, and has not been thrown down in large masses by mining. The

metal gratings have been wrenched out of the windows. The floors of the towers are unpaved, and are made of beaten clay, well laid and hard.

The window and door casings of this Castle, and the quoins, are of a fine white freestone, which appears to be either from Cefn, near Ruabon, or from the Storeton Quarries; probably the latter, as Wales during the building of the Castle was in a disturbed state. If from Storeton, it probably was brought by sea, in the same way as we know from the Fabric Rolls stone was brought to Conway. The fact that the mason marks are identical with many in Bebington, though of a later period, might indicate the employment of Wirral masons, several of whom are named in the succeeding reign as master masons and contractors employed at Conway and Caernarvon Castles.





The History of Diserth Castle

BY HENRY TAYLOR, F.S.A.



HE site of this ancient castle is both romantic and commanding, situated as it is on a steep hill, flanked on the north by Talar Coch Mountain, on the south by Moel Hiraeddog and Cwm Mountain, and having on its eastern side the great artificial mound above Newmarket, called "Cop y Goleuni," or the "Mount of Light," and the high tableland of Flintshire, which stretches from this point right away to Hawarden.

The castle, which occupies the summit of the rock (the sides of which are cut steep to render access more difficult), seems to stand out a little westerly from the line of the neighbouring hills, and commands a splendid view of the Vale of Clwyd, of the high lands above Abergele, with the Carnarvonshire mountains in the distance, and of the coast line as far as the Great Orme's Head. Probably it was originally a British fortification, the last of the chain of British forts on the Clwydian hills. At present very little is known of its early history. Its existence as a castle of any pretension was of very short duration.

Situated as it is in that part of Flintshire, between the Rivers Dee and Clwyd, which at an early date fell into the hands of the Cheshire Normans, they doubtless availed themselves of its commanding site, as they did of

so many of the British fortifications within their reach. The proximity of the great fortress of Rhuddlan would, however, render unnecessary any great fortification at this point, beyond an out-post. We have, however, clear documentary evidence that Henry III. erected here a building of some size, as in the entries to which I shall presently refer, the word "castle" is used. It will be seen, however, that this castle was in existence for only about twenty-two years. The remains, which have recently been brought to light, are evidently the ruins of the castle built by King Henry, as their architectural character is of the Early English of that period.

The entries which I have mentioned are to be found in the Mostyn copy of the *Annales Cestrienses*, or Chronicle of the Abbey of S. Werburgh at Chester, printed in 1887 by the Lancashire and Cheshire Record Society, having been edited, with an introduction, translation, and notes, by Mr. R. C. Christie, late Chancellor of the Diocese of Manchester, and President of the Society. The entries are as follows:—

"1241. Also Henry III., King of England, came first to Chester about the Feast of the Assumption of the Blessed Virgin [August 15]; and having entered Wales at Rhuddlan he remained for eight days. The lord of the land, David, son of Llewelin, came to him there, restoring the land to him, and placing himself at the King's mercy; and he gave up to him [Henry] Griffin, his brother [whom he had imprisoned.] Also the King built a Castle at Disserth (*Item rex construxit castellum apud Dissarth*), and caused the foundation of Mold to be laid."

"1263. At the same time Llewelin, the son of Griffin, and Griffin, son of Madoc, by the command of the Barons besieged the Castle of Disserth during five weeks, and having captured it the day before the Feast of S. Oswald, King and Martyr [August 4], they razed it to the ground."

The last entry seems to confirm Pennant's theory that the castle was overthrown by mining, as the ruins lie

in large masses. Mining was a common method of besieging very long before the use of powder.

Among the Royal Letters at the Public Record Office there is one from King Henry, dated about 1260, to John de Grey, Justice of Chester, ordering the removal of the wooden fences of the buildings around the Castles of Chester and Diserth, and directing him to "re-edify" the stone walls around them. Mr. Cox has explained how wooden palisades were first made use of by the early Normans, which subsequently were replaced by stone walls. This letter of King Henry shows that there was an outer stone wall around Diserth Castle.

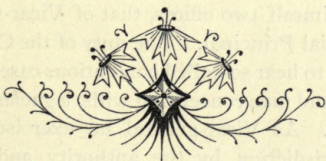
I have not had an opportunity of searching at the Record Office for entries relating to the Castle; probably something may be found there, but, as previously stated, from the fact that its life as a castle was so short, we must not expect very much.

The following tale respecting a Constable of the Castle is told by *Pennant*, on the authority of Llwylod's Itin. MS., and Leland's Itin. VI., 23, viz. :—

"In a field a little to the south of the castle is a ruinous building, called "Siamber Wen." This is said to have been the seat of *Sir Robert Pounderling*, once Constable of the adjacent castle, a knight valient and prudent, who had one of his eyes knocked out by a gentleman of Wales, in the rough sport of tournament; but being requested to challenge him again to *feates of armes*, on meeting our countryman at the English court, declined the combat, declaring that he did not intend that the Welshman should beat out his other eye."

The ruins of Siamber Wen still remain, and are the property of the Ecclesiastical Commissioners, who would do well to take more care of them than they do at present. These ruins appear to be more those of an ecclesiastical building than the home of a soldier.

We must all congratulate ourselves that the Diserth property has been recently acquired by Mr. Leonard Hughes, a Welshman, and an artist of no mean order, under whose fostering care the remains of this ancient fortification will be protected. The situation is an ideal one for an artist. The scenery is bold and romantic. On the summit of the rock, quite close to the house, stand the ancient ruins of the castle, and in the grounds below meander the stream which flows from the Holy Well of St. Asaph, which springs hard by.





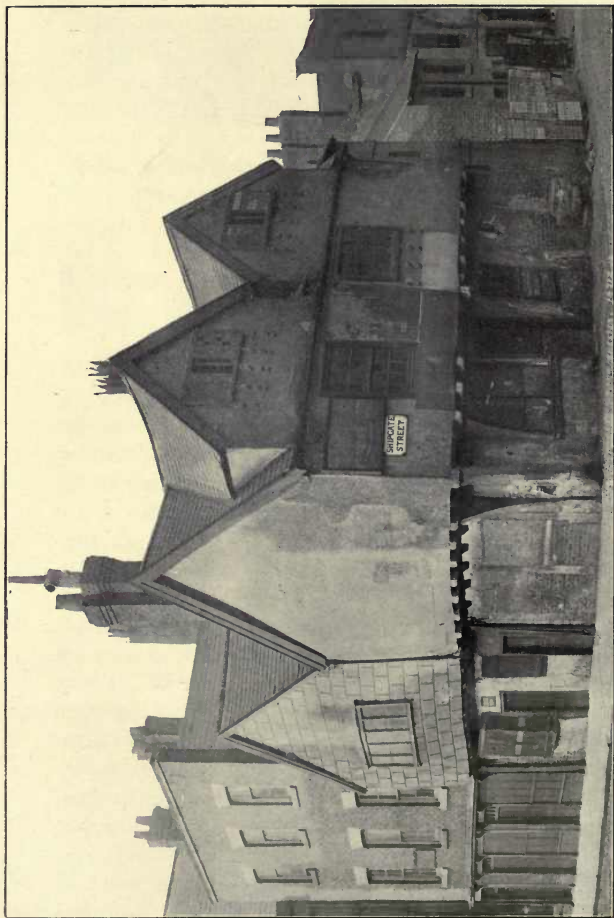
The Bishop of Chester's Visitation Book, 1592

BY WM. FERGUSSON IRVINE

THE series of volumes, the contents of one of which we are considering to-night, and which are somewhat loosely called Bishops' Visitation Books, are, to be exact, the Court Books kept by the Registrar of the Diocese in which were entered the charges and sentences in the voluntary suits taking place before the Chancellor in the Consistory Court, arising out of the Bishop's triennial visitations.

The extent of the jurisdiction of the Consistory Court until the present century was very wide. The Chancellor united in himself two offices, that of Vicar-General and also of Official Principal. The duty of the Chancellor as Official, was to hear so-called contentious cases, causes between man and man concerning wills, legacies, marriages, slander, &c. As Vicar-general he exercised a purely spiritual jurisdiction by the authority and under the direction of the Bishop, in what were called voluntary, as opposed to contentious, cases; such as granting of institutions, licences, probates of wills, letters of administration, sequestration of vacant benefices, visitation, correction of manners, with a general inspection of men and things in order to the preserving of discipline and good government in the church.¹ And it is with these that we have to do to-night.

¹ See Burns' Ecclesiastical Law, Vol. i., p. 208 (Quarto Edition, 1763.)



Edgar 3m, Lower Bridge Street, Chester
(Before restoration)

The duties of the Chancellor in these latter capacities resembled in theory those of the *Censores Morum* under the Roman Republic. The spiritual arm strove to deal with sins as the secular did with crimes, and penalties were meted out to offenders guilty of a breach of the moral law in the same way that punishment overtook those who brought themselves under the hands of the King's Justices.

Most of these cases which came before the Chancellor were the result of the Visitation of the Diocese; but the Court was open throughout the year, and those on whom the duty devolved could, and did, bring to the notice of the Chancellor at any time acts of moral delinquency, whether a visitation were in progress or not.

The method of procedure was as follows: at the commencement of the year in which the general Visitation of the Bishop was to take place, the Bishop issued a charge to all the clergy of the diocese, and with it a series of Articles or Visitation Enquiries addressed to the clergy, churchwardens, and swornmen¹ or sidesmen. The enquiries touched on all conceivable points over which the spiritual courts held jurisdiction, and were intended to serve as guides to the clergy and churchwardens in their duty of presenting offenders to the Bishop. These enquiries were taken home by the various people to whom they were addressed; and throughout the summer, I presume, the watch was kept for any cases of transgression of the ecclesiastical laws. In the autumn they met together and formulated their replies to the enquiries, presenting to the Bishop any delinquents.

The first half of the articles dealt mainly with the clergy and their behaviour and opinions, and to these the churchwardens replied. After these came the ques-

¹ Called in these documents either *Inquisitores* or *Furati*.

tions which referred to matters over which the churchwardens had charge, and it may be presumed that the incumbent here had the chief word. Then followed the questions relating to the general behaviour and moral character of the parishioners. To these the incumbent and churchwardens replied, and woeful was the list of offenders usually sent in.

Lest there should be any supineness in making presentments, there was always the Rural Dean to keep them up to the mark; and perhaps with still greater effectiveness, the public somner or summoner, a miserable creature who, like the common informer of eighty years ago, throve on his wretched trade of spying into other men's lives and watching for any sign of moral weakness.

The replies having been sent in, the Chancellor cited or summoned to appear before him, in the Consistory Court on a given day, those whose names were mentioned in the presentments, and proceeded against them in a way that outrages our sense of justice. The unfortunate person charged with some misdemeanour was liable to be examined on the notorious "ex-officio" oath by which he was practically made to give evidence against himself.¹

¹ I have in my possession a curious anonymous pamphlet which was privately printed about this time or a little earlier, called "A brieve Treatise on Oathes," written probably by some puritan, aimed mainly at this *ex officio* oath. The following is an extract:—

"The wayes and meanes how suspition and fame of crimes come to the ordinaries eares, they saye are these, manie brutes of credible persons called in the law *clamosa insinuatio* and presentmentes of Churchwardens and Sydesmen; which presentmentes if they be not direct thorough ignorance of the presentours or insufficient in the lawe to proove a fame (yet some scandall thereuppon growinge) howe litle by like is not respected, th' ordinarie by Lawe Ecclesiasticall and good discretion may examine other witnesses, being neighbours, warning the party suspected to be present. The fame once proved, or the first presentement sufficient, then the ordinarie of duetie and for the publique trust reposed in him is to proceed against the infamed, although no other man will, which by law is termed proceeding by enquirie especiall *ex officio*."

Whether it was that those presented felt it was little use to fight the charges, or that only those who were unquestionably guilty were presented, I know not, but it is a curious fact that in something like 90 per cent. of the cases where an appearance was entered, the defendants pleaded guilty.

The cases that came up as a result of the Visitation may be put into three classes. Firstly, charges against Rectors and Churchwardens, for some negligence or insufficiency, such as the omission of catechising, or non-supply of a volume of Homilies, or a Register Book. This class was merely visited with a command to repair the omission in future, and was, as a rule, not a very serious affair. Secondly, charges against the moral character, such as sins of drunkenness and acts of unchasteness; these formed the bulk of the cases, and were visited in every instance where a conviction was obtained with severe sentences of penance. Thirdly, charges of recusancy or wilful absence from Holy Communion, which were usually handed over to be dealt with by the High Commission in Causes Ecclesiastical, that terrible engine of persecution against the holders of the old faith, which resembled, more nearly than anything we know in English History, the Spanish Inquisition.

The admonition to those of the first class was usually accompanied by a time limit, *i.e.*, if some churchwardens were presented for not having a volume of the Homilies amongst their church goods, they were admonished to buy the book within a given time (usually a couple of months or so) and to certify the fact to the Chancellor on the next court-day after complying with the order. They were not, however, treated with any harshness, in case the means at their disposal did not admit of the fulfilment of the injunction within the specified time.

Thus, the Churchwardens of Guilden Sutton were presented on the 25th of September, 1592, because, as the quaint wording runs, "they wante the Bible in the largest volume, [also] Mr. Juells apologie [to] Mr. Hardinge, and other books. On which day and in which place they appeared and the Chancellor enjoined them to buy a newe Byble by Xpemas daie nexte, and to certifye the courte daie followinge; the rest of the books respited because they are poore."

But even this leniency was not sufficient, for we find, lying loose between the pages of the volume, the following letter, in a picturesque clerkly hand, a welcome relief from the execrable writing of the Court Book itself:—

"Whereas"—the letter runs—"Yr worshippe did charge us churchwardens at your worshippes visitation last, to provyde of a Bible of the gretest volyum, we are not able to by it as yet. Dessyring your worshippe to geve us a longer daie viz. mydsomer day next and then by the grace of God we will have one. And yf ever weey can doe your worshippe any pleasure call uppon us, we will be redy to our power.—written in hast the xj of January by your Curat John Lawton. Yours to command for ever.

Geldon
Sutton.

Ric. Wittmore—g[ardianus]
John Smithwicke

wyth all the Rest of the Paroche."

In a hand differing from the rest of the entry in the Court Book is added the following sentence in Latin:—

"Whereupon on the same day the Chancellor granted a respite until the Feast of the Nativity of S. John the Baptist." [24th June.]

There are a few other letters addressed to the Chancellor lying loose in the volume, and it is rather amusing to notice that they all with one accord close their remarks with "in haste." I suspect that in Elizabeth's days men were just as ready to cover some possible slovenliness of

wording or writing with this plausible and readily set down excuse. Some of the examples of spelling in the above letter are remarkable even for the 16th century; the personal pronoun we, is spelt wee, wye, and weey, in six lines.

But to return. Cases of the second class met with a sterner treatment. Of those who were presented for having offended against the moral law, something like 50 per cent. did not appear when cited; these were at once and invariably excommunicated for contumacy. Of what was entailed by this sentence I shall speak later. Out of the remaining 50 per cent., nearly all at once confessed their fault, and were assigned penances, all of the one type, ranging in severity from merely confessing their fault in the presence of the vicar and churchwardens of their parish, to doing the same, clothed in a white linen sheet and holding a lighted taper, in the presence of the whole congregation, after the reading of the Gospel, on four Sundays consecutively, in four different but contiguous parish churches, usually beginning in their own parish church.

The lightest penance was not often given, and was usually kept for such comparatively trivial faults as speaking disrespectfully to the churchwardens or vicar. In by far the largest proportion of cases, the punishments were only differentiated by being one, two, three, or four Sundays running in length.

These penances appear to us intolerable, and it is no matter of surprise that a system of commuting the penance into a money fine was in vogue; so that if a man were of any position and property, he could by paying a sum of money escape the discomforts of public confession. The money thus obtained was paid to the vicar and churchwardens of the delinquent's parish for

the purpose of being distributed amongst the poor; though sometimes the objects varied, the money being occasionally applied to the mending of a highway or bridge.

The highest fine—for fine it practically became—I have met with in this year of 1592, is 30/-; the usual sum being 20/-, though in special cases it is put as low as 10/-.

Thus, on the 3rd of May in the following year, Thomas Cocker, of the parish of Great Budworth, was charged with having committed adultery with Elizabeth Worrall of the same parish. The Registrar's entry, which is all in Latin not conspicuous for its classical style, states that "On the said day the said Thomas Cocker appeared personally and confessed that he had committed the sin of adultery with the said Elizabeth, and protested that it was the first and only time he had committed this crime; he humbly supplicated, with bended knees and flowing tears (*supplicans flexis genuis [sic] et lacrimis effussis*), the judge to be favourable to him. Whereupon the Chancellor enjoined the said Thomas to do public penance, in linen, as the custom is, in the Parish Church of Great Budworth, for the next three Lord's days or Holy days, and to confess his said crime publicly to the people of the congregation present during time of Divine Service. The said Thomas instantly begged and petitioned the Chancellor to commute his penance into a money payment. Whereupon the Chancellor when he saw the manifest signs of penitence in the said Thomas, even with flowing tears, granted his vehement and humble petition, and commuted his penance to a money payment (*penam pecuniariam*), and charged the said Thomas to pay the sum of 30/- of legal money of England, to be distributed to pious uses, which sum the

said Thomas at once produced, whereupon the Chancellor dismissed him."

All this sounds very affecting, but when we find that every man of any substance who was ordered to do penance was at once seized with all these marks of highly developed penitence, and that all labourers and indigent persons stolidly preserved their outward appearance of equanimity, one's belief in the genuineness of the penitence is rather shaken.¹

Again on the 29th of March, 1593, William Robinson, of Frodsham, was charged with the same sin, and appeared personally and confessed that he had committed the said sin with one Elizabeth Johnson. He was ordered to abstain from such a crime in future, and to do public penance, as the custom is, in linen for three Lord's days or Holy days in the Parish Church of Frodsham, and to confess his sin publicly to the people of the congregation. The said William humbly petitioned the Chancellor to commute the penance into a money payment, because the woman has been dead for upwards of two years. Then the Chancellor, when he saw that the said William was truly sorry for his sin, commuted the penance into a money payment of 10/- of lawful English money, and admonished him to pay the said sum to the Vicar and Churchwardens of Frodsham towards the reparation of Frodsham Bridge; and enjoined him to

¹ It is only fair, however, to add that Harrison in his "Description of England," p. 66, written between 1577 and 1587, in speaking of the Bishop's Court, says, "They punish also with great severity all such trespassers, either in person or by the purse (*where permutation of penance is thought more grievous to the offender*)," &c. The italics are mine. I quote from the Harrison edited by Lothrop Withington in the Scott Library.

On the other hand, Archbishop Grindal strongly advocated the abolition of Commutation of Penance, except with the consent of the Dean and Chapter or the assent of six Preachers of the Diocese.—*Strype's Grindal, Appendix to Book ii., p. 99.*

certify the payment of the said sum under the hands of the vicar and churchwardens there, before the Feast of Easter next; and afterwards he enjoined the said William to instruct the vicar to intimate to his parishioners some Sunday or Holy-day concerning the payment of this sum of money, and by whom and for what cause it had been paid.

A final example of this sadly too numerous class may be taken from this city, and this is chosen because it contains the name of a Vicar of St. John's hitherto unknown, at all events no mention is made of him in Mr. Cooper Scott's book.

On the 13th of March, 1592, Peter Albright was charged with a similar sin, with one Matilda Griffiths. "He appeared personally and confessed his sin, and was admonished to abstain therefrom in future, and ordered to do penance for two days in the Parish Church of St. John Baptist, in linen, as the custom is. Whereupon the said Peter begged that the said penance might be commuted into a money fine. When the Chancellor saw signs of penitence in the said Peter he commuted the penance into payment of a sum of x^s., to be paid to Mr. Andrew Brednam, Clerk, Vicar, or Stipendiary within the parish of St. John the Baptist, in Chester, to the use of the poor of the parish, and to certify the distribution of the same before the Feast of St. John next."¹

In by far the largest proportion of the cases of this class of offence, however, the penance enjoined was allowed to proceed to its bitter end. This may have been due to the fact that most of the unfortunate people were too poor to pay the required fine, for I have not met with a single case in which the petition to commute was refused.

¹ See Appendix i.

In order to give some idea of the details of the penance, a copy of a declaration of penance (large bundles of which are lying in the cupboards in the Consistory Court in the Cathedral) will be interesting. This actual declaration is of a much later date, being in fact dated 1737; but it no doubt embodies all the essential features of the Elizabethan procedure. It is as follows:—

“An order or Declaration of Pennance enjoyned to be performed by *Martha Robinson otherwise Woodworth or Woodall widow, now the wife of William Robinson of Altrincham in the County and Diocese of Chester.*

The said *Martha Robinson* shall upon some Sunday within a month after the Day of the Date hereof, repair unto the *Church of Bowden* where immediately before the Repetition of the Nicene Creed or Second Lesson *she* being led or brought into the said *Church* by the Wardens thereof, bareheaded, barefooted and barelegged having a white Rod or Wand in *her* hand and covered with a white sheet from the shoulders to the Feet in the presence of the whole Congregation there assembled standing upon a Form or Seat before the Place where the Minister readeth Prayers shall say and confess after him as followeth: Whereas *I* (good people) forgetting *my* Duty to Almighty God, did commit the detestable sin of *fornication with John Pickstone of Bowdon* and thereby provoked the heavy Wrath of God against *me* to the great danger of my soul and evil example of others *I* do therefore earnestly Repent and *am* heartily sorry for the same, begging Almighty God for the merits of Jesus Christ to forgive *me* this and all other *my* offences and to assist *me* with his Holy Spirit, that *I* may never fall into the like grievous sin again, desiring you to take example by this *my* Punishment to pray with *me* and for *me*, saying Our Father, etc.

And of the due Performance hereof *she is* to certify under the Hand of the Minister and Wardens at the Dean-Rural's Office at Chester, upon or before the *last* Day of *October* next ensuing, together with these Presents.

Robert Herbert,

Notary Publick.

Sunday the Sixth Day of November, 1737.

Then this Order was duly performed by the above-named *Martha Robinson* according to the Tenor and Effect thereof before us. And in Testimony of the Truth hereof We have hereunto set our Hands.

Edward Jones, Minister.

John Royle,
Jos^o. Grantham, } Wardens."

A curious fact about these penances enjoined for sins against chastity is that though both man and woman are always presented, both are never sentenced; sometimes it is the man, sometimes it is the woman on whom the penance is enjoined; never on both.

One naturally wonders how it was possible to induce people to go through the penances, and in what way refractory sinners could be dealt with. The process, in theory, was simplicity itself. If the certificate that the penance had been done was not forthcoming at the required date, the defendant was promptly excommunicated. Excommunication, to our mind, merely is represented by loss of the means of grace and the church's favour, a loss which would not appear serious to a hardened sinner. At the time which we are considering, however, the unpleasant consequences did not by any means cease here.

Excommunication may seem a light thing when there are many communions. It was no light thing when it was equivalent to outlawry. It meant to be cut off from all holy offices, that no one might speak to the excommunicant, trade with him, or show him the barest courtesy; and if his friends dared to assist him in any way, they risked coming under the same ban. Nor was this all; should all these things not move him, and if after forty days he still refused to submit himself to the Bishop, the secular arm was called in and a writ of *de excommunicato capiendo* might be sued out in the Court

of Chancery, and the person of the delinquent seized, and he might be thrown into prison until he did submit.

On the other hand, such being in theory the fate of any excommunicated person, the long list of excommunications in the Court Book is noteworthy; all non-appearance upon citation—and, as stated above, this took place in something like half of the cases—was at once met with this sentence. We learn, however, from the Report of the Lancashire Preachers in 1590, printed in Vol. 96 of the Chetham Society's Transactions, that the expense of this calling in of the secular arm was so great, the process so tedious, and the number of excommunicants so large, that the law was practically inoperative.¹ The result was that the only practical effect of the sentence, in the majority of cases, was to deprive the offender of the use of the Sacraments and Divine Worship. This, however, in Elizabeth's reign, would entail further serious practical inconveniences, since absence from Divine Worship was itself punished by a fine of 1/- for each offence; and in the Act [1 Eliz., Cap. 2] no exception was made for persons unable to be present owing to excommunication.

Another important feature in the ecclesiastical jurisdiction of this period, and one which, as it has no sort of modern equivalent, is little known to most of us, is the system of compurgation. A method of the highest antiquity in our English Courts, it had been considerably narrowed down in its scope by the time which we are considering. It still, however, existed in a sufficiently pronounced form, so much so that it is with difficulty that we at first can credit the fact.

¹ Harrison in his "Description of England," (p. 242) in speaking of public penance in churches, says, "Howbeit, as this is counted with some either as no punishment at all to speak of, or but little regarded of the offenders," &c.

Compurgation was a process by which a defendant could clear himself from a charge by swearing that he denied it, and by getting four, six, or a dozen honest men to swear that they believed he spoke the truth. Needless to say, however, that this did not have any weight when opposed to positive evidence of his guilt. It was only of use when the defendant was presented merely "on the common fame of his crime," and when no direct evidence, or only very ineagre evidence was forthcoming in proof of the presentment. Thus, on the 30th September, 1592, "William Standish, yoman, of the Parish of Runcorn," was charged with being "suspected for a notorious usurer. On which day he appeared personally and denied the presentment; whereupon the Chancellor enjoined him to purge himself by his own oath in his Parish Church of Runcorn, on Sunday, the 29th of October next, together with the oaths of six men of honest repute, and to certify [its having been done] on the Court day next after Christmas day." And on the same day, "John Beckesworth, of the same parish," was charged with the same, and with "having taken xxxs. for the loan of iijli. but from Mid-lent Sondaie till Candlemas, as Thomas Muskett the younger, milner, reporteth. On which day and in which place he appeared, and was ordered to purge himself by the oaths of six honest men within a month."

Six appears to have been the usual number of the compurgators, though I have met with one example where eight were required for a Liverpool woman whose name was not in good odour, being suspected, amongst other things, of sorcery.

Anna Bretherton, the wife of James Bretherton, of Bunbury, indignantly denied a charge, and was required to purge herself by the oath of six honest women, "who

were her neighbours." To her, however, was given but limited time; she was granted but ten days to find her compurgators, and then only eight more within which to certify.

Thomas Tutchet, Esquire, of Great Budworth, was presented for being "vehementlie suspected to keepe the companie of a certain Jane Crosbie, widow." Whereupon, Mr. Tutchet, being too important a man to appear personally, sent his proctor, who utterly denied that Tutchet was guilty of such a thing. The Chancellor, however, did not accept his proctor's statement, but required Tutchet to purge himself, apparently merely on his own oath without compurgators on the following Monday.

In none of these cases is the final result given. We may presume, however, as there is no further entry, that they succeeded in clearing their characters.

This ecclesiastical jurisdiction seems to have fostered a hateful system of prying into the private acts and affairs of every man and woman in the land, nothing was sacred from the inquisitorial inspection of the Vicar and Churchwardens.

A specially hard case was that of Hugh Anion, of Farndon, who was summoned to come from Farndon to appear before the Chancellor in Chester, on the 18th September, 1592, on the charge of not living with his wife. He appeared, doubtless at the cost of one or two days' work just in the middle of harvest time when he counted to make good wages to carry him through the winter, and stated that "Povertie is the cause, and that shee dwelleth with the Parson of Coddington, and hee also att service, and that they agree well together."

Very different was the case of John Farrer, and his wife Anne, on the previous day. They both appeared on

the charge of not living together, and the s^d John alleged "that the s^d Anne is a woman unquett and such a one as hee cannot live with her, and that there dislyke is such that yf they shoulde cohabitt togeather ytt would be verie offen sad to the neighbors." The s^d Anne alleged "that the s^d John is a verie unquett man, and one that hath stricken her and beaten her verie sore, and with whome shee cannot live. Whereuppon the saide Anne desyreth shee may have reasonable allowance, and that they maie by order of this Courte bee sett asunder and separated from bedd and bord, untill God shall putt them in mynd to cohabit and live togeather or the Judge otherwise allowe. The saide John humblie requiring the lyke and submitting hymselfe to the order of the Judge for alowance; thereupon, the Judge upon the consent of the s^d parties separated them from bed and board until they may become reconciled, or otherwise as the Judge may see fit. And as to alimony he enjoined the s^d John to pay the s^d Anne yearly the sum of 40/- as follows:—10/- at Xmas next, 10/- at the Feasts of the Annunciation, of S. John the Baptist, and of Michaelmas, during the natural life of the s^d Anne; and later, the Judge enjoined the s^d John to pay now to the s^d Anne the sum of 10/- which he owes her at the Feast of S. Michael the Archangel."

Of the remaining or third class of cases, namely, recusancy or wilful absence from Holy Communion, there are not nearly so many as one would expect. Cheshire seems to have acquiesced much more readily than did Lancashire in the religious changes of this period. Whereas, in the Lancashire part of the volume, whole pages are frequently occupied with lists of Popish Recusants, and there was hardly a parish that did not return at least a dozen; in Cheshire it is no uncommon

thing to find a dozen parishes without a single recusant. The bulk of the Cheshire cases were on the Welsh border in Holt, Farndon, and Worthenbury parishes.

Thus, in Holt Chapelry, Mary, the wife of John Massie of Coddington [Esquire], was charged with being a Romish Recusant. Thomas Crewe, gentleman, of the same parish, and Katherine his wife, were likewise charged. Thomas Crewe appeared for himself and the two ladies, and they were all charged to appear before the Bishop sitting on the High Commission on the 13th of October. Ellen Crewe, widow, doubtless a relative of Thos. Crewe, was also cited, but her servant Thos. Dunne appeared and stated that "shee is sadd sicke," so that the Chancellor postponed the case "until she be recovered."

Lady Elizabeth Stanley, the wife of the notorious Sr William Stanley, of Hooton, who only five years before this had surrendered Deventer to the Spaniards, was charged with not having "repaired to her parish church of Eastham thees ii yeares," whereupon she was ordered to appear before the High Commission.

Jane Stanley, of Hooton, her daughter Anne Earles, and Matilda Culcheth, wife of John Culcheth, gentleman, were charged with not communicating at Easter last. The Vicar, however, certified that "Mrs. Culcheth doth repaire to Church Dwtifullie, the Chancellor enjoined the Vicar that he admonish her to receyve dwtifullie the communion or els hee to certifie."

Alice Whitmore, the wife of William Whitmore, of Leighton, Esquire, was also charged with not coming to church, and on her non-appearance excommunicated for contumacy.

Margaret, the wife of Edward Ravenscroft, of Woodchurch Parish, gentlewoman, was charged with not

coming to church for xii months, and on her non-appearance was also excommunicated. She was originally a Hockenhull, of Hockenhull, a family devoted to the old Faith; her brother or father (I have not been able to identify him more certainly) suffered martyrdom at Chester, a couple of years previous to this. She had married for her first husband John Hockenhull, of Prenton, in Woodchurch Parish; and this Ravenscroft, probably one of the Bretton family, was her second husband.

Poor "Mrs Anne Mallam, of West Kirby, widow," was cited for not frequenting her parish church, but could not appear for the very good reason that she was in prison. A later entry in the Court Book, however, states that she appeared before the Commissioners, and submitted herself to the Bishop—probably on the 13th of October. From the Recusant Roll for this year, which I copied some time ago at the Record Office in London, I find that this unfortunate lady was mulcted for no less sum than £240.

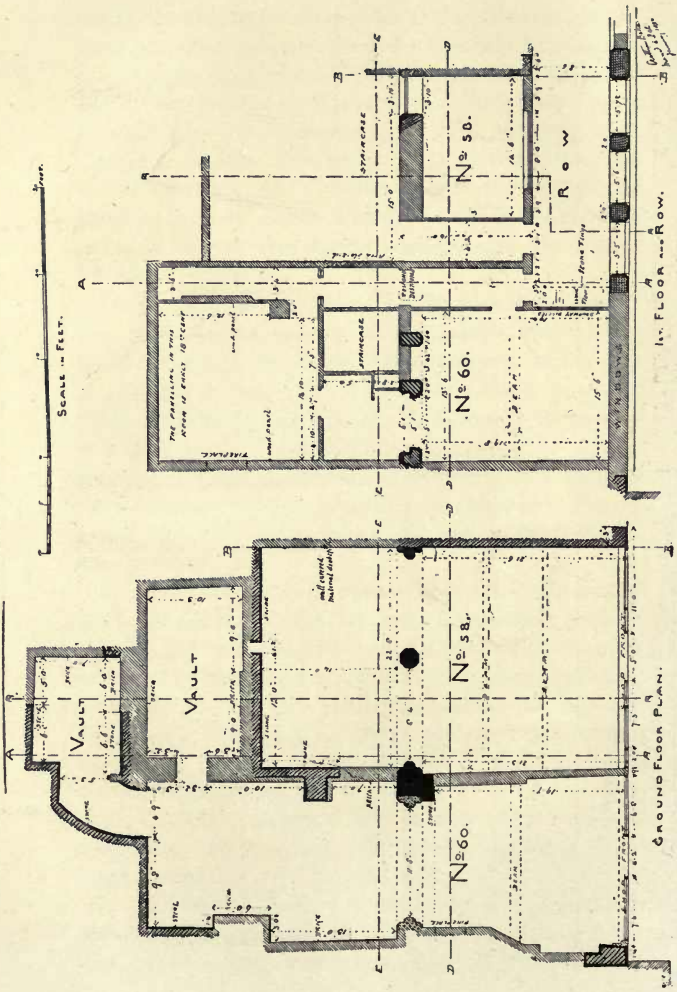
From the same Roll it appears that Alice Whittmore was fined £960, and Mrs. Margaret Ravenscroft £240.

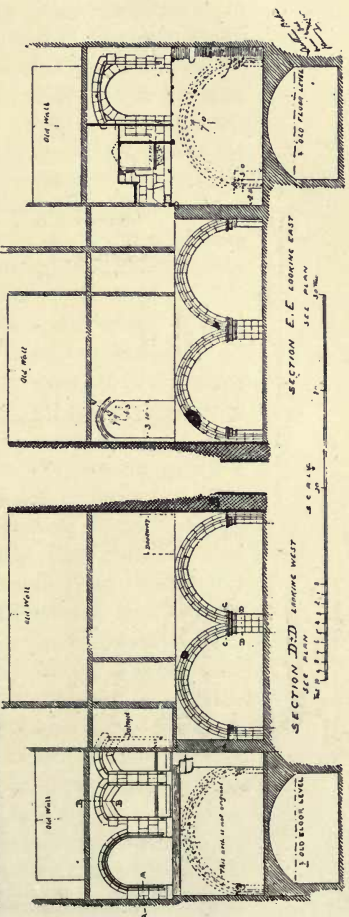
In Bangor Parish there were seven people "vehementlie suspected to be recusants," none of whom appeared, and consequently were all excommunicated. In Hanmer Parish eight more people suffered the same fate, among whom were the wife and daughter of Thomas Hanmer, of Hanmer [Esquire.]

Mr. Starkie, of Stretton, was charged with not communicating for ii years, and referred to the High Commission.

In Daresbury Chapelry, Matilda, the wife of Richard Kelsall, Thomassin wife of William Haward, and Elen Haward, were charged with being favorers of the Romish

N^{OS}. 58 & 60 BRIDGE STREET, CHESTER.





SECTION E. E LOOKING EAST

Church, and ordered to appear before the Commission. In Acton Parish, a Mr. George Otley, gentleman, in Bartomley Parish several men, and in Bunbury Parish about a dozen, were all sent up to the Commission on the same charge. Against the name of Mr. George Egerton, of Ridley in Bunbury Parish, is a note in the Registrar's handwriting:—"Mem.: to speake to Mr. Chancelor for this man before the *significavit* goe forth."

The "*significavit*" was the technical term for the writ *de excommunicato capiendo*, of which I have already spoken, which was to apprehend the person of the excommunicant.

In the Recusant Roll for this year which I have just mentioned, there are in all some 150 names for all Cheshire, a comparatively small number when compared with such a county as Lancashire, where they ran up to 700.

Time will not permit me to go fully into the question of the High Commission in causes ecclesiastical, that spiritual star chamber before which these unhappy recusants were so sternly haled. Suffice to say that Elizabeth, finding the legal machinery of the country inadequate to cope with the disordered condition of England, particularly in matters religious, eagerly availed herself of powers granted in the Act of Supremacy to nominate commissioners who should exercise ecclesiastical jurisdiction under the Crown, with power to amend all errors, abuses, and offences, "which by any manner of spiritual or ecclesiastical power may lawfully be corrected or amended."¹

The first duty of the Commission was to maintain the Acts of Supremacy and Uniformity, and wide general

¹ See "*Select Statutes, Elizabeth and James*," edited by G. W. Prothero, p. xl.

powers were granted for this purpose. A right of deprivation placed the clergy at its mercy. It had power to alter or amend the statutes of schools and colleges. Not only heresy, schism, and nonconformity, but sins against chastity were held to fall within its scope; its means of enquiry were left without limit, and it might fine or imprison at its will. No Archbishop of Canterbury, says Green, since the days of Augustine had wielded an authority so vast, so utterly despotic, as that of Whitgift and Bancroft, Abbot and Laud. It is no wonder that the Ecclesiastical Commission, which these men represented, soon stank in the nostrils of the English people.

The original Commission only dealt with the province of Canterbury, but later on a Commission was appointed to sit at York and do for the north what the Canterbury one did for the south. There also appear to have been special commissions issued from time to time to individual Dioceses, and it is possible that it was before a High Commission for the Diocese of Chester that these unhappy men and women were obliged to go. My reason for saying this is that the sentence is as often worded "to appear before the Lord Bishop on the xiii October" as to "appear before the Royal Commissioners on the xiii October"; and though the Bishop of Chester had a seat on the Commission sitting at York, he was only one of some fifty or sixty others; whereas, had there been a local Diocesan Commission, he would, of course, have been president, and so the wording of the sentence would have been more accurate.

I have chosen, as a representative year, this Visitation of 1592, mainly because it is much fuller than any previous year that I have been able to find. The reason for this extra vigilance may have been the extremely

adverse report which had been sent up to head-quarters the year before by the Council of the North as to the condition of the Diocese. This Report is printed nearly in extenso in the Calendar of State Papers [Domestic Series] for 1591-94, now being issued from the Rolls Office. As it gives us a very good idea of the condition of things at this time, I will make no apology for adding it at length.

In conclusion, my grateful thanks are due to John Gamon, Esq., the Registrar of the Diocese, through whose courtesy it has been possible to examine the manuscripts in the Bishop's Registry; and also to Mr. Price, the Clerk at the Registry, who is at all times so ready with his help and advice.

CALENDAR OF STATE PAPERS, 1591-94
[DOMESTIC] p. 158.

Report to the Council on the condition of Lancashire and Cheshire [? 1591.]

Small reformation has been made there by the Ecclesiastical Commission, as may appear by the emptiness of churches on Sundays and holidays, and the multitude of bastards and drunkards; great sums have been levied under pretence of the commission, but the counties are in worse case than before, and the number of those who do not resort to divine service greater. The people lack instruction, for the preachers are few, most of the parsons unlearned, many of those learned not resident, and divers unlearned daily admitted into very good benefices by the Bishop. The youth are for the most part trained up by such as profess papistry; no examination is had of schools and schoolmasters. The proclamation for the apprehension of seminaries, Jesuits, and mass priests, and for calling home children from parts beyond sea is not executed; nor are their Lordship's letters commanding the Justices to call before them quarterly all parsons, vicars, curates, churchwardens, and sworn men, and examine them on oath how the

statutes of 1 and 23 Elizabeth, as to resorting to churches are obeyed, that at the next quarter sessions information may be given against the offenders. Some of the coroners and justices and their families do not frequent church, and many of them have not communicated at the Lord's Supper since the beginning of Her Majesty's Reign. The seminaries in many places have lately offered disputations against the settled religion, but nothing hath been said to them; the people who resort to church are so few that preachers who were determined to preach on Sundays and Holidays have refrained for lack of auditors; the people so swarm in the streets and alehouses during service time that many churches have only present the curate and his clerk, and open markets are kept in service time.

Since the statute of A^o 18, bastards have been more plentiful, but no punishment has been administered. The statute for punishment of rogues and provision for the poor is not put in force, so that there are many lusty vagabonds.

Marriages and christenings are celebrated by seminary and other priests in corners, and no examination made thereof; and in some parts children that have been baptized according to law, have been afterwards rebaptized by priests. Divers mass priests, having been apprehended, refuse to be examined upon oath as to where they have frequented, and by whom they have been cherished, so that the state of the country is not thoroughly known, and until their haunts have been discovered, it is impossible to reform it. Very few or none of the stewards of the leets, etc., have informed the people within their precincts of the statute of A^o 5 against foreign jurisdiction, although charged to do it; and the youth are not sworn to Her Majesty in the Leet Courts according to law.

Alehouses are innumerable, and the law for suppressing and keeping them in order is unexecuted, whereby toleration of drunkenness, unlawful games, and other great abuses follow. Although their Lordships have often written to the justices for redress, small or no reformation has followed; and cock-fights and other unlawful games are tolerated on Sundays and Holidays during divine service, at which justices of the peace and some Ecclesiastical Commissioners are often present. The recusants have spies about the Commissioners, to give intelligence when anything is intended against them; and some of

the bailiffs attending upon the Commissioners are entertained for that purpose, so that the recusants may shift out of the way and avoid being apprehended ; some examples ought to be made of the bailiffs as a terror to others ; as also of some of the Commissioners and Justices, who have grants of the goods and lands of the recusants, so that the recusants may not forfeit them in case they are touched for any illegal cause.

It will be hard for the Lord President of the North to keep in order Yorkshire and the other counties adjoining, so long as Lancashire remains unreformed. The issues, forfeitures, and outlawed goods being let to farm in Lancashire, the farmers make very easy compositions with such as forfeit any issues, and with those outlawed for recusancy and other causes ; the justices and sheriffs tax and return very small issues upon the offenders, and the goods of persons outlawed are seldom or never seized nor they apprehended ; so that the law works no redress in that county.

APPENDIX I.

The following is a fair example of the form of entry in the Court Book ; a translation is given on page 392.

xiii^o Martii 1592.

Offic[um]	Quibus die et loco com[par]uit vir et fatetur
d[omi]ni m[er]um	delictu[m]. H[ab]et ad abstinend[um] impos-
con[tra] Petrum	terum et ad p[er]agend[um] penitencias p[er]
Albright al[ia]s	ii-os dies in Ecclesia p[ar]och[iali] Sancti
Taylor et	Joh[ann]is p[re]dict[i] in lineis ut moris est.
Mattildam Griffith	Deinde idem Petrus petiit h[ujus]modi penitencias in penam
Adulter[os.]	pecuniaria[m] commutari etc. D[omi]nus quia signa in dicto
	Thoma videt penitentie commutavit h[ujus]modi peniten[tias]
	ad summa[m] x ^s solvend[am] M[agist]ro Andreæ Bredman
	Cl[er]ico vicario sive stipendario infra P[ar]och[iam] Sancti
	Joh[ann]is c[ivita]tis Cestr[ie] ad usu[m] paup[er]u[m]
	ib[ide]m distribuend[um] et h[ab]et ad certificand[um] de
	distribucione etc. ante Festu[m] Sancti Joh[ann]is p[ro]xim[um].

APPENDIX II.

The following are a few extracts from the Visitation Book for 1592. For the sake of making the material more readily available, the Latin portions are translated into English; while for those who care to have the matter in the original, the number of the folio on which the entry is to be found is noted in square brackets in the margin.

[Folio 18] Coram venerabili viro David Yale legum Doctore, Curie cons' Cestrien' Official' prius rite et l'time deputat' xxv^{to} die Mensis Septembris Anno d'ni 1592 pu'ce in p'ntia mei Joh'is Morgell not'rii pu'ce seden'.

BARROWE PARISH.

Against the Rector there, by name Marke Metcalfe—Hath nott ministred the sacraments nor said devine service according to the Articles, nott resident & hath demised his benifice to his Patron. Excommunicated.

[This sentence appears to have been withdrawn through the intervention of the Bishop, but the hieroglyphics which contain this information are not very clear in their meaning.]

BRUERA CHAPEL.

Against George Heape and his fellow churchwarden—Changed a Bell, uppon what article or lycence hee knoweth nott.

Excommunicated for non-appearance.

[S.] BRIGITTE, CHESTER.

[19] *Against the Wardens*—The[y] wante Mr. Juells Replie. Noe perambulations. On which day the wardens appeared & they are to provyde Mr. Juells Replie before Xpemas nexte & to certifye the Courte daie after Xpemas.

CHRISTLETON.

Against the Wardens—Admonished to appear when cited & to exhibit a bill of presentments before the 13 of October next.

Against W^m. Lightbowne—For instructing boys without a licence. On which day he appeared & because hee teacheth nott past [more than] sixe small children, he was dismissed.

Against Margery, Thomas & Elizabeth Cotgreave—
Recusants for 3 years.

Excommunicated for non-appearance.

DODLESTON.

[20] *Against the Wardens*—The Byble torne and butt one tome of Omelies. On which day David Denevet [?] one of the wardens appeared & the Judge enjoined him to buy a newe Byble by Xpemas next & the tome of Omelies respited & to certify the Courte day after Christmas.

Against the Rector—Noe preacher. On which day the Wardens appeared with the Curate & affirme that they have xij sermons yearlie.

Parishe Clerke insufficient.

ECCLESTON PARISH.

Against W^m. Goleborne of Witton, Administrator [of the goods of] Jane Paver—For nott paying x^s to the reparation of the Church. [Note] Is not of this parish.

[21] *Against the Rector*—Hath ij benefices. On which day the Rector appeared.

FARNEDON.

Against the farmer—The chancell wanteth reparation. Excommunicated for non-appearance.

Later note, rescinds sentence & adds "Cite afresh Thos. Gravenor, Esquire."

GELDON SUTTON.

[22] *Against the Farmer*—The wante quarter sermons. Because the fermor entred butt att Michelmas & ytt falleth out they had one sermon, the Judge enjoined the wardens to see they have there sermons orderlie or els complaine to the Judge.

HOLTE CHAPEL.

Against the Curate—Keepeth the Register booke & will nott suffer the Churchwardens to see whether ytt bee orderlie kepte. Noe monitions for collectors. On which day the Curate appeared & was enjoined to admonish the Churchwardens to provyde a Chiste of iii lockes & iii keyes to the same, & that the same bookes be orderlie kepte & that hee give monition for collectors.

Against Richard Bavand of the City of Chester Alderman—Doth staie in his hands a legacie of xx^{li} given to the poore of the Parishe of Holte. Respited until the next day.

INCE PARISH.

Against the Wardens—The Church in decaye theye wante Mr. Juells Replye, a box for the poore. Noe collectors. On which day they appeared & are enjoined to reparaire the Church by Xmas, to provyde the reste by that daie & to certify etc.

[S.] JOHN'S, CHESTER.

[24] *Against the Wardens*—The Church unrepayred & steeple unbuilt, the books of Omelies, Juells Replye & Apologie, the Newe Calender. They will nott name in particular those that doe nott catachize & noe perambulations. On which day etc., & the Judge because the Churchwardens doe affirme they bee nott able to builde there steeple, enjoined them, to doe the best endeavor yearelie & to provyde the Apologie before Christmas nexte.

Against Richard Sponne—For keeping horses in the Churchyarde & the same unclenlie kepte, on wh. day etc & the Chan. enjoined him, that hereafter hee doe nott keepe Cattell there to the defyling of the Churchyard butt that it be clenlie kepte.

[S.] MARTIN'S, CHESTER.

Against the wardens there—The wardens appeared & the Judge enjoined them to see the Curat reade the Injunctions & to appoint collectors.

[S.] MARIE, CHESTER.

Against the Wardens—They wante Mr. Juells Replye & Apologie, they have nott taken the names of absentes nor levied xij^d.

Against the Rector there—Nott resident, noe sermons preched by his procurement. Hee hath ij benefices doth nott lease the same to his Curatt nor keepeth a precher. The Judge respited the case on condition he see to it that he amend himself.

Against the wife of John Whitmore Esquire & the wife of Richard Massie gentleman & Jane the wife of Thomas

Maddocke [?]*—*Recusants, on which day etc, the wife of Richard Massie appeared & was referred to the Commissioners.

Against John Whitmore, Esquire.—Hath had children borne within the parishe & baptized as they beleewe with a popishe preeste.

[S.] MICHAEL'S, CHESTER.

Against the Wardens—Noe perambulations on which daie etc. they app^d. & the Judge enjoined them to use the perambulations & to see the Curate reade the Injunctions yearlie.

Against the Curate there—Noe catechizeinge, on which day etc—& doth affirme hee doth catechize when they will come to hym, the Judge enjoined him to looke to his dutie effectuallie, under pain of the law.

Against Robt. Dodd—Did not communicate nor repayre to his Parishe Church. On which day etc he is referred to the Royal Commissioners.

[26] *Against William Holm*—Nott knowne whether hee receyved thees ij yeares, hee is slowe in comminge to the Church. On wh. day etc referred to the Royal Commissioners.

[S.] OSWALD'S, CHESTER.

Against Mr. Greene, Mr. Richard Bavand, William Aldersay, John Syse & John Nicholl—For making the Churchyard a usual waie of portage & for leying tymber in the Churchyard. On which daie & place Mr. Greene appeared and the Judge enjoined him that in future, hee make noe waie there & John Nicholl appeared & in a similar manner the Judge enjoined him & also John Syse.

Against Richard Locker—For leying tymber in the Churchyard. On wh. day etc the Judge enjoined him that betwixt this & Xmas hee remove his tymber under pain etc.

Against Jane Bavand, the wife of Nicholas Massie, the wife of — Greene, alderman, the wife of John Syse, Alice Nicholson, widow, — Jeffrey widow & the wife of — Winne, Butcher—For windowinge in the Churchyard. On wh. day etc, appear Massie Nicholson Jeffrey & Winne & the Judge enjoined them that hereafter they do nott windowe uppon pain of the lawe, and the same for Mistris Greene & the wife of John Syse.

[27] *Against Richard Cloughe*—A Drunkard, an excommunicated person, & one that receyved nott the communion theies sixe yeares. Excommunicated.

Against Robert Halwood [or Halwell]—Married without licence or banns. On wh. day etc he appeared & said that hee was married by S^r. Robt. Basford, Curate of Shotwick. The Chancellor decreed the suspension from office [margin, of Basford] & ordered [Halwood] to prove his marriage within a month.

Against Thomas Christian—A notorious drounkard an horeble swearer & a verie disordered person. Referred to the Royal Commissioners on the 13th October.

Against Dorothy Garrett—A scold—on which day etc. she appeared & because it appeared, ytt was a fallinge oute among neighbors att that tyme onlie, the Judge enjoined her to behave better in future under pain etc.

Against John Lightfoote & his wife—For drunkards—the man appeared & he is presented for a drunkard with his wiefe, he appeared & denied it, & was ordered to purge himself by the oath of 6 honest men within a month.

Against Symon Asweard als Currier—A notorious scold & horrible swearer, on wh. day he appeared & the Chancelor enjoined him to abstain in future & to confess his fault before the Churchwardens of his Church, that hee will not offend anie more in the like, & to certify the same next court daie.

[28] *Against Jane Bostocke*, a scold or curser. Excommunicated.

Against Thomas Browne of Great Boughton—For harbouring a woman with childe, on which day etc. he appeared & utterly denied it and said that he keepeth anie butt a woman with childe his wieff hired her for iiij^d. a weeke & payed her her wages & soe shee went her waie.

Against Elen the servent of Robert Ince—For laying mucke in the Churchyarde. On wh. daie etc. the Vicar saith hee was mistaken.

[S.] OLAVE'S, CHESTER.

Against the Churchwardens there—They wante Mr. Juells repleye. To buye the same before Xmas nexte.

Against the Curate there—Serveth ij cures—very small & tolerated.

Against the wife of Rich^d. Lee, stringer, and Roscan Davies—For nott communicating att Easter laste and one yeare before. On wh. day he appeared & saith he receyved the communion att Easter laste & seth that hee was offended with his wieff & she is gone from hym.

[S.] PETER'S, CHESTER.

Against the wardens there—They want Mr. Juells Replye & apologie, on which daie the man appeared & the Judge enjoined him to buy the books before Christmas and nott to suffer anie strangers to preach without licence under pain of the law.

[29] *Against Richard Ledsham, pewterer, Henry Jones, Richard Anion, Mr. William Golbourne Gentleman and his wife*—Recusants & non-communicants.—Referred to the Royal Commissioners on October xij.

Against William Hiccock—Mr. Hiccocke serveth as curate not known whether he bee lycensed, on wh. day etc. the case was dismissed because he was licenced.

PLEMSTOWE.

Against James Walker Vicar there—Nott resident, excommunicated.

Against the Curate there—Hath nott given publike monition for collections accordinge to the Statute. The Curate appeared and was admonished to repair this fault in future.

PULTON.

Against John Davies Curate there—maried ij in the night withoute banes. On wh. day etc. [he did not appear.] Memo. that he bee called before the High Commission [—?] ordered to do penance for one day in the Church of Pulford & to certify within 6 days. [Note, in margin, fled into Wales.]

SPITTLE BOUGHTON.

Against Henry Becke Curate—For not catechisinge. Excommunicated for non appearance. [Afterwards appeared &] ordered to do penance for 3 days.

THORNTON IN LE MOORS.

[30] *Against Roger Smith Curate there*—Teaches boys without a licence. Excommunicated for non-appearance.

TARVIN.

Against the Vicar—Injunctions are nott redd. The Vicar appeared personally & was enjoined to read the injunctions once every quarter in Church & the wardens are admonished to see they are read.

TORPORLEY.

[31] *Against John Bagguley Curate there*—Not licenced. Excommunicated for non-appearance. Later, namely on the vj December 1592 the said John appeared, under sentence of excommunication & humbly prayed to be absolved, whereupon the Judge absolved him & restored him to the Church.

Against Catherine Sparrow—Recusant. Excommunicated for non-appearance.

TRINITY, CHESTER.

[32] The Wardens want Mr. Juells Reyplye & apologie—enjoined to provide Mr. Juells Ryplye & Apology before Xmas & to walk the perambulations yearlie.

The Rector altogether negligent in Catechising noe perambulations, doth nott monishe the Churchwardens to looke to his Charge, under pain of excommunication.

Against the Executors or next of kin of Thomas Tetlowe deceased—To prove his will & for deteyning a Communion cuppe of silver—The Wardens appeared & say that they have the Cuppe of the wife of Thomas Tetlowe delivered, & the Judge enjoined the mother of Thos. Tetlowe to accept administration or refuse it,

Against Elizabeth the wife of Peter Warburton Esquire—For not communicating thees xii monthes—referred to the Royal Commissioners.

Against James Hand of Blakenhowse, Jane his wife & Dorothy & family.—Non-communicants. Referred to the Royal Commissioners.

Against Ellen Wright Widow—A malicious contentious & uncharitable person, cursing & vehementlie vexing her neighbors. A fresh citation ordered because she was not in town at the time of citing.

WAUERTON PARISH.

Against the Rector there—For admitting divers to the Sacraments that could nott saie the Catachisme & other

questions & such that were evil livers upon their promise of amendment,—the Chlr. uppon Mr. Wright's answer referred the same to his discretion.

WERVIN.

Against the Dean & Chapter—The Chancell ruined, to be amended before Xmas next.

Against the Wardens—Noe pulpit, noe Parish Clarke, [Note] Ytt is butt a small Chappell & people poore, so dismissed.

Against Ellen Richardson—For not fencing the Churchyard on wh. day etc. she appeared & the Judge enjoined her that she doe make her fence within a month, under pain of the law & to certify.

The following are extracts taken from other Deaneries in Cheshire, and may be of interest. I have arranged them in order, beginning with entries relating to Church Buildings, then those dealing with the Clergy, next with the question of Sunday observance, and finishing with a number of curious entries taken at random :—

BANGOR PARISH.

[45] *Against the Churchwardens*—Thomas Mason gen., John Rogers, Edward Eaton gent. & Robt. ap Evans—there churchyard wanteth reparation, there bible somewhat ruinous—the two tomes of Homelies, Mr. Juells Replie & apologie wantinge—the communion table cloath but indifferent, they wante a silver cupp, noe names taken of absents from church nor xij^d. levied, the last churchwardens accompt verie sclender. On wh. day appeared John ap Rogers one of the churchwardens, & the Judge enjoined him to provyde before Xmas a faire communion cuppe of silver, a communion table cloath, and a new Byble of the largest volume, and before the s^d. daie to repair the Churchyard, to provyde the queens injunctions & to certify the Courte daie after Xmas etc.

HANMER PARISH.

[46] *Against the Rector or farmers*—Thomas Hangmer Esquire, W^m. Lloyd of Halghton Esq., William Hangmere of Fenner Esq., W^m Dimoke Esq., Randle Hangmere of Braden heath, M^{rs} Younge—The chancell fallen down—on wh. day the Judge pronounced them contumacious but reserved judgement

& enjoined the vicar & churchwardens to certify of the presentment & to admonish the gents to meete within the month at some convenient time viz. uppon the xxij daie of October, in the Parish Church of Hangmere, & the Judge enjoined the vicar & wardens that they certify what was done that daie, within a sennight after.

CODDINGTON PARISH.

[53] *Against the Wardens there*—They wante a poore mans box—they wante collectors,—the rood lofte standeth undefaced and full of idolatrie pictures—on which day etc., the wardens appeared and the Judge enjoined them to deface the pictures & rood-lofte, before the Annunciation nexte, & to provyde collectors, according to the statute, & to certify immediately after the s^d. Feast of the Annunciation.

ROSTERNE PARISH.

[68] *Against John Meare Esquire & Hugh Meare gentleman*—The chancel wanteth reparation & a Steele into the churchyarde. Excommunicated.

Against the Churchwardens—The Church windowes wante reparacon, the steeple wanteth pointing & leade—the Replye & Apologie wantinge noe collectors—to do all before Xmas under pain of excommunication.

[68] *Against Peter Lee of Tabley*—Useth to read in the Chappell of Streete without licence. Excommunicated.

STOPFORTH PARISH.

[84] *Against John Hilerie, parish clerk there*—Suffereth the churchyard to be defiled, & doth defile the same with horses—& maketh a dunghill in everie corner—& doth nott keepe the Communion table & other ornaments of the Church as he owghte—On the whch day appeared Robert Hide of Norbury Esquire & took it upon himself that the s^d. John sh^d. not offend in the like hereafter—the Judge enjoined this under pain of excommunication.

BARTOMLEY PARISH.

[90] *Against the Wardens there*—The south ile of the Church wanteth reparacon, on wh. day Robert Lunt one of the wardens appeared & the Judge admonished him to reparaire the same presentlie etc.

ASTBURY PARISH.

[104] *Against the Churchwardens*—The Church in Ruins and decay etc.

BANGOR PARISH.

[45] *Against the Curate there*—Readeth not the Homilies because the bookes are wantinge, hee doth minister the communion to divers aged xx years, or above that are thought could not saie the Lords Prayer bie harte the Articles of Faith or the Tenn Commandments. On which day the Curate appeared and the Judge enjoined him that hee addmitt nott anie to receyve butt in such order as the lawe doth allowe.

HANLEY PARISH.

[53] *Against the Rector there*—The chancell wanteth reparacon—he sometymes calles the children & servantes to be catechized but not everie Sondaie & Holidiae, on which day etc the Judge enjoined him to repaire the Chancell before the Annunciation nexte under pain of the law & to certify—and to be diligent in certefying [*sic* for catechizing] & to begin presentlie.

MALPAS PARISH.

[55] *Against Mr. Coller, Rector of Malpas*—Hath ii Benefices. Excused on account of illness. Later, namely on the 3rd October, 1592, Mr. Coller appeared & the Judge enjoined him hereafter to live conformable to the queenes lawes & Injunctions in that behalf provyded.

Against Mr. Sharp, Rector there—Not resident & hath leased his benefice to his Curate for one year. Suspended.

SHOCKLACH PARISH.

[58] *Against the Rector or farmers there*—The Chancell wanteth reparacon—on which day the Curate appeared & the Judge enjoined him to signifie to Richard Warburton farmer by letter to repaire the chancell & to begin before Xmas under pain of suspension or sequestration of fruits.

TILSTON PARISH.

Against the Rector there—Hath ii benefices viz. Tilston & Kinesley in Shropshire—hee is nott resident.

GRAPPENHALL PARISH.

[65] *Against the Rector there*—Noe perambulations and discontinued manie yeares, weareth noe surples neether at

service nor sacraments, gave noe monitions for collectors, on which day etc., the Rector appeared & the Judge enjoined him to goe the perambulations & to weare the surples att tyme of communion & to give monitions for collectors the Sondaie before Midsomer.

DARSBURIE CHAPEL.

[64] *Against the Vicar there*—The Chappell hath bene destitute of a curat manie times and the Vicar doth not catechize, but once in Lent last.

Respited until xi o'clock.

WEVERHAM PARISH.

[70] *Against the Vicar there*—The Chancell ruined negligent in his service, absente uppon Trinitie Sondaie last & the parish destitute that day of evening Prayer. Hee useth nott the surples nor crosse as they thinke. Noe sermons there these iiii yeres but one. Hee readeth noe homilies. Hee refused to goe the perambulations. Hee resorteth much to Alehouses & is often there; and bie report one night cominge home fell into a dich & not able to rise without helpe. The Vicarage oute of reparation. Hee tooke awaie chippes dew to the Church. Negligent in calling to catechize & gave noe monitions for collectors.

On the s^d day the Vicar appeared personally, and the Judge enjoined him to repair the Vicarage howse and that hee reade the queenes Injunctions iiii^{or} tymes yearlie, and the Judge enjoined him, as to his personal character that he amende hymselfe everie waye, under pain of the law.

ALDERLEY PARISH.

[77] *Against the Rector*—Doth butt sometimes weare the surples hee gave noe monitions according to the statute for collectors. On which day the Rector appeared personally & the Judge enjoined him to behave himself according to her Majesties Injunctions & to give monitions for collectors according to the statute under pain etc.

ASTBURY PARISH.

[103] *Against the Rector*—Mynistreth the Sacraments some tymes not wearinge the surplis, saith not the Litany according to the order of the Booke nor so often as required, hath not

catechized since Easter last. The Judge enjoined him that he conform hymself according to Her Majestys lawes.

HANMER PARISH.

[47] *Against Thomas Bradshawe of Hanmer*—For sellinge victualls and sufferinge Bag piping in his howse at time of Devine Service. [Note]. Ill. Cite afresh.

Against William Hodgkin of Hanmer—For sellinge Ale and Victualls at tyme of Devine Service. On which day etc he appeared & denied having committed any such crime, & the Judge enjoined him under pain of excommunication & ultimate pain of the law, that hee doe nott hereafter sell anie.

HANDLEY PARISH.

[54] *Against John Edge & John Fleete*—For sellinge Ale & Victualls at time of eveninge praier, on which day etc they appeared & utterly denied the charge. Edge & Fleet because the present wardens say that they cannot present them directly were enjoined by the Judge under pain of the law, in future, to use themselves well.

KNOTTISFORD CHAPEL.

[65] *Against William Millington, William Mottershed, Robt. Crowther, John Acton, John Swinton Junior, John Swinton Senior, Elizabeth Taylor, Elen Tofte, Gilbert Daniel, Robert Wonier, Hugh Blackshaw, Elizabeth Antrobus, Nicholas Bronte, W^m. Bromley Gentleman, Elen Walker, Beatrice Jackson, Alece Cookson, Ralph Deplech, & Richard Leigh, of Knottisford*—For absenting themselves from eveninge praier & keepinge Companie & Receaveinge Dronkards into their howses, at the time of Devine Service. On wh. day etc. Robert Jackson appeared for himself & his wife, & the Judge enjoined them to do pennance in their accustomed cloths & to confes their falte & to certify. Later Cookeson app^d for Alice his wife & the Judge enjoined him that in future he suffereth noe drinke to bee solde att service tyme. And also Deplech appeared & saith he keepeth noe alehouses & was drinkinge att eveninge praier one pott of ale. The Judge enjoined him that he doe not the like hereafter. [Several more of them appeared & others were excommunicated].

[66] *Against Henry Antrobus & Joan Partington*—For openinge their shoppes & sellinge wares uppon the Sabath

daie. They appeared & the Judge enjoined them that they offend noe more in the like & so dismissed them.

Against George Burges, Richard Swinton & John Swinton—For openinge theire shoppes & sellinge wares uppon the Sabboth daie. [All excommunicated for non-appearance.] Whereupon later namely on the 3^d October 1592, Geo. Burges appeared & the Judge enjoined him that hee offende noe more in the like case & so dismissed him, upon payment of the fee.

WARBURTON & LIMME.

[73] *Against William Wilkinson & Richard Percevall*—For sittinge in the house of Robte Saunders being an Alehouse at time of Devine Service, on which day etc he appeared & alleged ytt was bie reason of sicknes that they tooke hym. The Judge dismissed the case.

NORTHENDEN PARISH.

[82] *Against Humphry Gibbon*—For plowinge uppon ii holidais in Easter weake, twesdaie & uppon maie daie.

The s^d Humphrey appeared & confessed his falte, the Judge enjoined him that on the 15 October next in his parish church he shall immediatlie after the gospell acknowledge his falte publiclie & that he will not doe the like again & to certify it.

Against John Gibbon Junior—Did affirme the saide Humphry might worke uppon the Holidais & that the Preachers tawght soe & tawnted the Churchwardens & sworne men, for findinge falte thereat. He appeared & was enjoined to acknowledge his falte publiclie on the 15 Oct. next in his parish church immediately after the gospall & to certify.

Against James Gibbon & Humphry Gibbon—Did hire the s^d Humphrey to lade a pitt uppon the Saboath daie. James Gibbon appeared & denied the charge etc.

[83] *Against Robert Brownehill*—Did harrow & soe the twesdaie in Easter Weeke. He appeared & did not deny the charge but admitted that he did it, but that he was at Divine Service & did hit afterwards for want of other tyme, & the latenes of the yere. To confess in public on 15 Oct in Parish Church.

DAVENHAM PARISH.

[106] *Against Richard Deane husbandman*—Presented to the Deane for causinge his people to work upon the Sabath &

holidaiies, bakeinge of bred, brakinge, stackinge of haie & not ponished. The Judge admonished him to abstain & he promised that he will not offend anie more in the like hereafter.

HOLME CHAPEL.

[107d] *Against the wife of Peter Jackson*—For takinge uppon her to blesse cattle & children bewitched. She appeared & denied the charge. She is ordered to purge herself. [But this apparently she was unable to do, as she appeared again on the same day & confessed her fault] & was ordered to confess her falte publiclie at "Evening Praier" in her Parish Church on the 18 of October.

ALDERLEY PARISH.

[77] *Against Thomas Wich gentleman*—For cutting downe a pew in the Church. He appeared & confessed having done so.—Ordered to confess his falte to the Curate & Rector etc.

[87] *Against John Blackshaw*—For cuttinge downe a forme at service time in Alderley. He appeared & admitted that hee hath offended the law in so doing & submitteth himself to the Judge. He is ordered to confess his fault before the Rector & Curate & principal men of his parish & to certify.

WOODCHURCH PARISH.

[41] *Against George Pemberton of Moreton*—For sittinge uppon the crosse at service time & would not come in at the Churchwardens request.

NANTWICH PARISH.

[97d] *Against Randle Penke & Margere Crewe*—Found in bed twise together, suspected of fornication. The man appeared & denied the crime but admitted that he hath been punished by the cage in Namptwich etc.

LOWER PROVER.

[67] *Against Ralphe Eaton*—For debte cometh not to Church. And because it appears that hee doth not [do] ytt butt uppon [account of] debt, the Judge enjoined him, to repaire when he can convenientle & to certyfie.

DAVENHAM PARISH.

[106] *Against John Howe of Bostock*—Challenged Thomas Hilton to the field upon a Sonday morning the xi June 1592. John Howe appeared & denied the charge etc. The Judge

enjoined that they shall be friends, whereupon they shooke hands & have promised to drink together before their departure out of the City.

NANTWICH PARISH.

[97] *Against Richard (?) Chester*—Carieth an ape abroad on the Saboath daies & so absente from Church. The man appeared & denied the charge, & the Judge enjoined him that he shall hereafter more dutiefully frequent the Church & that he shall not use play with his ape upon the Sabbath under pain etc.

APPENDIX III.

The following abstracts from the "Queen's Injunctions" are taken from "Statutes and Constitutional Documents, 1559-1625," recently edited by G. W. Prothero (Clarendon Press):—

THE QUEEN'S INJUNCTIONS, 1559.

Injunctions given by the Queen's Majesty, as well to the clergy as to the laity of this realm.

The Queen's most royal Majesty, by the advice of her most honourable council, intending the advancement of the true honour of Almighty God, . . . doth minister unto her loving subjects these godly injunctions hereafter following . . .

I. The first is, That all deans . . . and all other ecclesiastical persons shall faithfully keep and observe, and, as far as in them may lie, shall cause to be observed and kept of other, all and singular laws and statutes made for the restoring to the crown the ancient jurisdiction over the state ecclesiastical, and abolishing all foreign power repugnant to the same. And furthermore, all ecclesiastical persons having cure of souls shall . . . declare . . . four times in the year at least, in their sermons and other collations, that all usurped and all foreign power, having no establishment by the law of God, is for most just causes taken away and abolished . . . and that the Queen's power within her realms and dominions is the

highest power under God, to whom all men within the same realms and dominions by God's law owe most loyalty and obedience . . .

II. Besides this, to the intent that all superstition and hypocrisy crept into divers men's hearts may vanish away, they shall not set forth or extol the dignity of any images, relics, or miracles. . . .

III. Item, That they, the parsons above rehearsed, shall preach in their churches and every other cure they have one sermon every month of the year at least, wherein they shall purely and sincerely declare the word of God . . . and that the works devised by man's fantasies, besides scripture, as wandering of pilgrimages, setting up of candles, praying upon beads or such like superstition, have not only no promise of reward in Scripture, but contrariwise great threatenings and maledictions of God. . . .

V. Item, That every holy day through the year, when they have no sermon, they shall immediately after the Gospel . . . recite to their parishioners in the pulpit the Paternoster, the Creed, and the Ten Commandments in English. . . .

VI. Also, That they shall provide within three months next after this visitation, at the charges of the parish, one book of the whole Bible of the largest volume in English; and within one twelve months next after the said visitation the Paraphrases of Erasmus also in English upon the Gospels, and the same set up in some convenient place within the said church that they have cure of, whereas the parishioners may most commodiously resort unto the same and read the same, out of the time of common service. . . .

VIII. Also, That they shall admit no man to preach within any their cures, but such as shall appear unto them sufficiently licensed thereunto by the Queen's Majesty, or the Archbishop of Canterbury or the Archbishop of York, in either their provinces, or the bishop of the diocese, or by the Queen's Majesty's visitors . . .

IX. Also, if they know any man within their parish or elsewhere that is a letter of the word of God to be read in English . . . or a fautor of any usurped or foreign power . . . they shall detect and present the same to the Queen's Majesty,

or to her council, or to the ordinary, or to the justice of the peace next adjoining.

X. Also, That the parson, vicar, or curate, and parishioners of every parish within this realm shall in their churches and chapels keep one book of register, wherein they shall write the day and year of every wedding, christening and burial, made within their parish, . . . and also therein shall write every person's name that shall be so wedded, christened and buried . . .

XI. Furthermore, because the goods of the church are called the goods of the poor, . . . all parsons . . . and other beneficed men . . . not being resident upon their benefices, which may dispend yearly twenty pounds or above . . . shall distribute hereafter among their poor parishioners or other inhabitants there . . . the fortieth part of the fruits and revenues of the said benefice . . .

XII. And, to the intent that learned men may hereafter spring the more . . . every parson . . . or beneficed man . . . having yearly to dispend in benefices and other promotions of the church an hundred pounds, shall give £3 6s. 8d. in exhibition to one scholar in either of the Universities, and for as many hundred pounds more as he may dispend, to so many scholars more shall give like exhibition. . .

XVIII. Also, to avoid all contention and strife . . . by reason of fond courtesy and challenging of places in the procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth in any parish churches at any time use any procession about the church or churchyard . . .

XX. Item, all the Queen's faithful and loving subjects shall from henceforth celebrate and keep their holy-day according to God's holy will and pleasure, that is, in hearing the word of God read and taught, in private and public prayers [&c.] . . . Yet notwithstanding, all parsons . . . shall teach and declare unto their parishioners thay they may, with a safe and quiet conscience, after their common prayer in the time of harvest labour upon the holy and festival days, and save that thing which God hath sent . . .

XXIII. Also, That they [parsons &c.] shall take away . . . and destroy all shrines, . . . paintings and all other monu-

ments of feigned miracles, pilgrimages, idolatry, and superstition, so that there remain no memory of the same in walls, glass windows, or elsewhere within their churches and houses.

XXIV. And that the churchwardens . . . in every church shall provide a comely and honest pulpit . . .

XXV. Also, they shall provide, . . . a strong chest, . . . having three keys, whereof one shall remain in the custody of the parson . . . and the other two in the custody of the churchwardens or any other two honest men to be appointed by the parish from year to year; which chest they shall set and fasten in a most convenient place, to the intent the parishioners should put into it their oblations and alms for their poor neighbours. And the parson shall diligently from time to time, and especially when men make their testaments, call upon . . . their neighbours to give, as they well spare, to the said chest. . . . The which alms . . . the keepers of the keys shall at all times convenient . . . distribute in the present of the whole parish or six of them, to be truly and faithfully delivered unto their most needy neighbours; and, if they be provided for, then to the reparation of Highways next adjoining, or to the poor people of such parishes near, as shall be thought best to the said keepers of the keys . . .

XXVI. Also, to avoid the detestable sin of simony . . . all such persons as buy any benefices . . . shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion . . .

XXVII. Also, because through lack of preachers in many places . . . the people continue in ignorance and blindness, all parsons . . . shall read in their churches every Sunday one of the homilies set forth . . . by the Queen's authority . . .

XXIX. Item, Although there be no prohibition by the word of God, nor any example of the primitive church, but that the priests and ministers of the church may lawfully, for the avoiding of fornication, have an honest and sober wife, and that for the same purpose the same was by Act of Parliament in the time of our dear brother King Edward the Sixth made lawful, whereupon a great number of the clergy of this realm were then married, and so continue; yet because there hath grown offence . . . it is thought therefore very necessary that no manner of priest or deacon shall hereafter

take to his wife any manner of woman without the advice and allowance first had upon good examination by the bishop of the same diocese and two justices of the peace of the same shire, . . . , nor without the goodwill of the parents of the said woman, if she have any living or two of the next of her kinsfolk, or for lack of knowledge of such, of her master or mistress where she serveth And for the manner of marriages of any bishops, the same shall be allowed and approved by the metropolitan of the province, and also by such commissioners, as the Queen's Majesty thereunto shall appoint. And if any master or dean or any head of any college shall purpose to marry, the same shall not be allowed but by such to whom the visitation of the same doth properly belong

XXX. Item, her Majesty being desirous to have the prelacy and clergy of this realm to be had as well in outward reverence, as otherwise regarded for the worthiness of their ministries willet and commandeth that all archbishops and bishops, and all that may be called or admitted to preaching or ministry of the sacraments, or that be admitted into vocation ecclesiastical or into any society of learning in either of the universities or elsewhere, shall use and wear such seemly habits, garments and such square caps, as were most commonly and orderly received in the latter year of the reign of King Edward the Sixth;

XLIII. Item, Forasmuch as in these latter days many have been made priests being children and otherwise utterly unlearned so that they could read to say matins or mass, the ordinaries shall not admit any such to any cure or spiritual function.

XLIV. Item, every parson, vicar or curate shall upon every holy-day, and every second Sunday in the year, hear and instruct all the youth of the parish in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer, and diligently examine them, and teach the Catechism set forth in the book of public prayer.

L.I. Item, Because there is a great abuse in the printers of the books the Queen's Majesty straightly chargeth and commandeth that no manner of person shall print any manner of book or paper except the same be first licensed by her Majesty by express words in writing, or by six

of her Privy Council; or be perused and licensed by the Archbishop of Canterbury and York, the Bishop of London, the Chancellors of both Universities, the bishop being ordinary and the archdeacon also of the place where any such shall be printed, or by two of them, whereof the ordinary of the place to be always one . . . And because many pamphlets, plays, and ballads, be oftentimes printed . . . her Majesty likewise commandeth that no manner of person shall enterprise to print any such, except the same be to him licensed by such her Majesty's commissioners, or three of them, as be appointed in the City of London to hear and determine divers causes ecclesiastical, tending to the execution of certain statutes made last parliament for uniformity of order in religion . . . And touching all other books of matters of religion or policy or governance, . . . her Majesty referreth the prohibition or remission thereof to the order which her said commissioners within the city of London shall take and notify . . . Provided that these orders do not extend to any profane authors and works in any language, that have been heretofore commonly received or allowed in any of the Universities and schools, but the same may be printed and used as by good order they were accustomed.

An admonition to simple men, deceived by malicious.

The Queen's Majesty being informed that . . . sundry of her native subjects, being called to the ecclesiastical ministry of the church, be . . . induced to find some scruple in the form of an oath, which by an Act* of the last Parliament is prescribed to be required of divers persons for the recognition of their allegiance to her Majesty, . . . forbiddeth all manner her subjects to give ear or credit to such . . . persons which . . . labour to notify to her loving subjects how by words of the said oath it may be collected that the Kings or Queens of this realm . . . may challenge authority and power of ministry of divine service in the church . . . For certainly her Majesty neither doth nor ever will challenge any authority than that was challenged and lately used by the noble kings of famous memory, King Henry the Eighth and King Edward the Sixth, which is and was of ancient time due

* 1 Eliz., 1, sec. 9.

to the imperial crown of this realm, that is, under God to have the sovereignty and rule over all manner of persons born within these her realms, . . . so as no other foreign power shall or ought to have any superiority over them . . .

For tables in the church.

Whereas her Majesty understandeth that in many parts of the realm the altars of the churches be removed and tables placed for the administration of the Holy Sacrament, according to the form of the law therefore provided, and in some other places the altars be not yet removed; . . . in the order whereof, saving for an uniformity, there seemeth no matter of great moment, so that the sacrament be duly and reverently ministered; yet for observation of one uniformity, through the whole realm . . . it is ordered . . . that the holy table in every church be decently made, and set in the place where the altar stood, . . . and so to stand, saving when the communion of the sacrament is to be distributed; at which time the same shall be so placed within the chancel, as whereby the minister may be more conveniently heard . . . and the communicants also more conveniently and in more number communicate with the said minister, and after the communion done, from time to time the same holy table to be placed where it stood before,

Item, . . . It is ordered . . . that the sacramental bread be made plain, without any figure thereupon, of the same pureness and fasion round, though somewhat bigger in compas and thickness, as the usual bread and water heretofore named singing cakes, which served for the use of the private mass.

The form of bidding the prayers to be used generally in this uniform sort: Ye shall pray (&c.)





A Transcript of Old Chester Deeds

BY HENRY TAYLOR, F.S.A.

THE following are translations of four early Chester Deeds relating to the family of Doncaster mentioned in my paper, printed in Volume II., New Series, of the Journal of our Society.

The first is undated, but I assume that it was executed in 1223-4, from the fact that the first-named witnesses to it are the Mayor and two Sheriffs who held office for that year. The Mayor was William de Brichull, who is also, it will be observed, described as being the son of Peter de Brichull, and a clerk or clergyman.

Canon Morris in his "*History of Chester*" refers to the Sergeancy of the Watergate, and says that in 1345 it came into the possession of William de Doncaster from William de Neston and John de Neston, Chaplains, and I presume Trustees. This Deed is earlier, and shows that it passed from Richard de Stanlowe to the Doncaster family.

All the persons named, including the witnesses, were citizens of high position. Several of them had themselves filled the highest municipal offices, and others were the immediate kinsmen of those who had taken a leading part in the affairs of the city. From the indorsement it would appear that the Deed was enrolled in the old "Portmote" court of the city. Was there any any Registry of Deeds in the city at this period, or was

the registration only rendered necessary by reason of the transfer of the office of the Sergeancy of the Watergate? This is a question perhaps for the consideration of lawyers.¹

Know all men present and to come that I, Richard, son of John de Stanlowe, citizen of Chester, have given, granted, and by this my present charter confirmed to William, son of William de Donecastr, senior, and Alice his wife, all the lands and tenements underwritten, viz., all my Sergeancy of Watrgatestrete of the City of Chester, with the custody of the gate of Watrgate aforesaid, and all my land with the appurtenances in Norgatestrete, lying in breadth between the land of Roger de Macclesfeld on the one part, and the land of Richard de Whetelegh on the other part, and extending in length from the king's street of Norgatestrete aforesaid as far as the land of the said Richard de Whetelegh in the said city, And four shillings yearly rent with the appurtenances issuing from all that tenement with the appurtenances which Thomas le Marchall of Vt . . . ther [torn] holds of me to farm without the Eastgate of the aforesaid city.

To have and to hold to the aforesaid William and Alice and the heirs between them lawfully begotten, of the chief lords of those fees by the services therefor due and of right accustomed for ever, with remainder to the right heirs of the said Alice in fee and inheritance for ever.

These being witnesses—William, son of Peter de Brichull, clerk, Mayor of Chester; Richard le Bruyn and William de Basingwerk, Sheriffs of Chester; Richard le Lewed, Richard Russel, Roger le Blunt, John de Deresbury, Henry Hurel, Warin le Blound, Roger de Macclesfeld, Alan de Whetelegh, William de Bruyne, and others. [Not dated.]

Endorsed on the back (in Latin):—This Charter was inrolled in the Pleas of the Portmote of Chester, held on Monday next after the Feast of St. Peter Ad vincula, 18 Edward II. [1325].

The second Deed is dated in 1296, and purports to be a quit-claim from Richard Knaresborough to William de

¹ Frequent entries occur in the rolls preserved in the Chester Muniment Room of deeds of gift and transfers of property "enrolled."—ED.

Doncaster of a piece of land in Watergate Street, which is described as lying between the lands of two very important citizens, viz., Hugh de Brichull and Richard the Engineer. Hugh was Sheriff of the City in 1288, and Mayor on no less than fourteen different occasions, viz., in 1292-4-5-6, 1300-2-3-5-6-7-9-10-11 and 12. He was Mayor at the time the Deed was executed, and attested it in his official capacity. Richard the Engineer was a distinguished architect and engineer. He was the lessee of the Dee Mills and Weir, which he rebuilt. He was taken in hand by King Edward I., for whom he built the Castle of Flint and restored that of Rhuddlan; he was also at Carnarvon. In 1304 he was Mayor of the city. In 1310 he was engaged on St. Werburgh's Abbey. He also made great additions to Chester Castle. He was the founder of the Belgrave family, and is an ancestor of His Grace the Duke of Westminster.

Watergate Street was at this period the "west end" of Chester, and it is quite possible that these two important personages were at this time resident there. Richard has given a name to a far greater "west end" than Watergate Street, for does not Belgravia itself take its name from the patronimic of his family?

To all the faithful people of Christ who shall see or hear this present writing, Richard de Knaresboruth sends greeting in everlasting salvation.

Be it known to you all that I have remised and for me and my heirs for ever quitclaimed to William de Danecastre, citizen of Chester, and his heirs or assigns, all my right and claim in all that land with the appurtenances lying between the land of Hugh de Brichull on the one part, and the land of Richard le Enginour on the other part, in Watergatestrete of the City of Chester.

These being witnesses—Hugh de Brichull, Mayor of Chester; Roger Dunfoul, David called Oxlend, Sheriffs of Chester;

Robert de Terven, Alexander Hurel, Robert Ythel, Richard Candelan, Gilbert the Clerk, and others.

Given at Chester on Monday next after the Feast of the Conception of the Blessed Virgin, A.D. 1296.

The next Deed is a lease dated 1345, for twenty years, to a tailor named William of Knutsford, of a house and shop (shopa) in Watergate Street, or rather in the row above, as the shop (or "cellar" [*"uno celario"*]) as it is described in the Deed) in the street below is excepted and not included in the lease. This is an early instance of the severance of the tenancy or ownership of the upper from that of the lower part of a Chester house. In these days it frequently happens that the freeholder of the shop in the street is not the owner of the shop or house in the row above.¹

The property leased was situate at the Cross, on the west side of St. Peter's Church, and evidently formed part of or adjoined that included in Deed No. 17 in my former paper.

This indenture witnesseth that William de Donecastr, citizen of Chester, hath granted, surrendered, and to farm demised to William de Knotesford of Chester, tailor, one messuage with the shops, rooms, and appurtenances, in Watergatestrete of the City of Chester, except one cellar under the said messuage, the which messuage lies between the land of the aforesaid William de Donecastr, near the church of St. Peter in Chester, in breadth on the one part, and the land formerly belonging to Robert de Macclesfeld on the other part, and extending in length from the king's street aforesaid as far as the land of the aforesaid William de Donecastr, which Richard de Waynflete holds of him near the church aforesaid.

To have and to hold to the aforesaid William de Knotesford his heirs and assigns of the aforesaid William de Donecastr his heirs and assigns, for the term of twenty years, beginning on the Feast of the Annunciation of the Virgin Mary next after the

¹ This is very important as bearing upon the formation of the Rows.—ED.

date of these presents, yielding therefor yearly to the said William de Donecastr, his heirs and assigns, 34^s. of silver, at the Feasts of the Nativity of St. John the Baptist, St. Michael the Archangel, the Nativity of Our Lord, and the Annunciation of the Virgin Mary, by equal portions.

These being witnesses—John Blound, Mayor of Chester; William de Whytemor and Alan de Waleye, Sheriffs of Chester; Thomas de Hergrene, John de Sodelowe, and others.

Given at Chester on Thursday in the Feast of St. Michael the Archangel, A.D. 1345.

The last Deed is somewhat later (1421) than the others. It is a lease to another tailor (a man named William Vernon) of a shop under the row; probably the same shop or cellar as that mentioned in the last Deed. William Hope inherited the property of William Doncaster. The Fleshers' or Butchers' Row was in Watergate Street, not far from the Cross.

This indenture witnesseth that William Hope, citizen of Chester, hath granted, surrendered, and to farm demised to Robert le Vernon of Chester, "Tailliour," one shop under Le fflesshenerrowe in Watergatestrete of the city of Chester, situate between the land of me the aforesaid William on either side.

To have and to hold to the aforesaid Robert, his heirs and assigns, for the term of seven years, beginning at the feast of the Annunciation of the Blessed Mary next coming after the date of these presents, yielding therefor yearly to the aforesaid William his heirs and assigns 16^s. of silver at four yearly terms by equal portions.

These being witnesses—John Hope, Mayor; William Malpas and Nicholas Wyrvyn, Sheriffs of the City of Chester; John de Preston, John le Walsshe, and many others.

Given at Chester the 18 February, 8 Henry V. [1421.]

I am induced to give these translations because I understand that those given in my former paper have been of considerable use to local antiquaries and genealogists. I have several others which I hope to print hereafter in

the Journal. The original Deed No. 1 in my former paper, dated 1284-8, and ordered to be enrolled on the Cheshire Domesday Roll, I have presented to His Grace the Duke of Westminster, and it is now at Eaton, where it is in safe keeping.





Miscellanea

THE ROWS OF CHESTER

TO complete the statement of facts bearing upon the origin and formation of the Rows, which has been so fully discussed in earlier pages of this Journal by Dr. Brushfield, Mr. John Hewitt, and Mr. E. W. Cox, and by Canon Morris in his "*Chester under the Plantagenets and Tudors*," it will be of use to have on record some particulars gleaned from the First Assembly Book of the Chester Corporation. They are extracts from the list of rents payable by the City Tenants, and amongst the sums mentioned are payments for "posts before the houses," viz.:—"Richard Lyngley for two posts before his howse 4^d. by yere, tenaunt at will."

"William Wall payed yerely for iii posts that hould up his howse and tennant at will vid."

"Thomas Daenport tennant at will for ii posts holdinge up a hovell over his shopp without the barrs of the rent yerely iiid."

Reference also will be found to the Mustard Houses, the Pinfold, the Gorse Stacks, and certain "Showrings" or "Shoverings." A "Shovering" was a kind of wooden lean-to.

Mr. Arthur Baker believes that a careful archæological survey of the City, to ascertain the exact line and date of the present frontages—and, when they can be obtained, of the ancient frontages—would be the most sure way of gradually solving the question of the origin of the Rows. As a first instalment towards such a survey he submits some drawings which he has made of the houses in Bridge Street, numbers 58 and 60, formerly in the occupation of the late Mr. J. R. Dutton. Mr. Baker believes that the greater part of the fronts on the north side of Bridge Street are of early 18th century date.

An illustration is also given of one of the streets in Thun, Switzerland, which affords the nearest resemblance to the Chester Rows, having shops on the level of the main roadway, with a second tier of shops above, reached by a succession of stairways. All that is needed to complete the resemblance to the style in Chester is that the houses on the second tier should project over the raised footway.

OLD HOUSES IN CHESTER

IN this number of the Journal are given illustrations of two old houses, well-known by name, God's Providence House, in Watergate Street, and the Edgar Tavern in Lower Bridge Street. The former was some years ago "restored," and it is believed that nothing more remains of the old structure externally than the old cross beam with the legend. The photograph here reproduced was taken fortunately before the restoration was commenced. The other house is also of much interest, and, after having fallen into a most dilapidated condition, is now undergoing careful restoration. Future readers of our Journal will be thankful to have preserved for them a view of the building as it was before this restoration.

ASSEMBLY BOOK, *page 152a.*

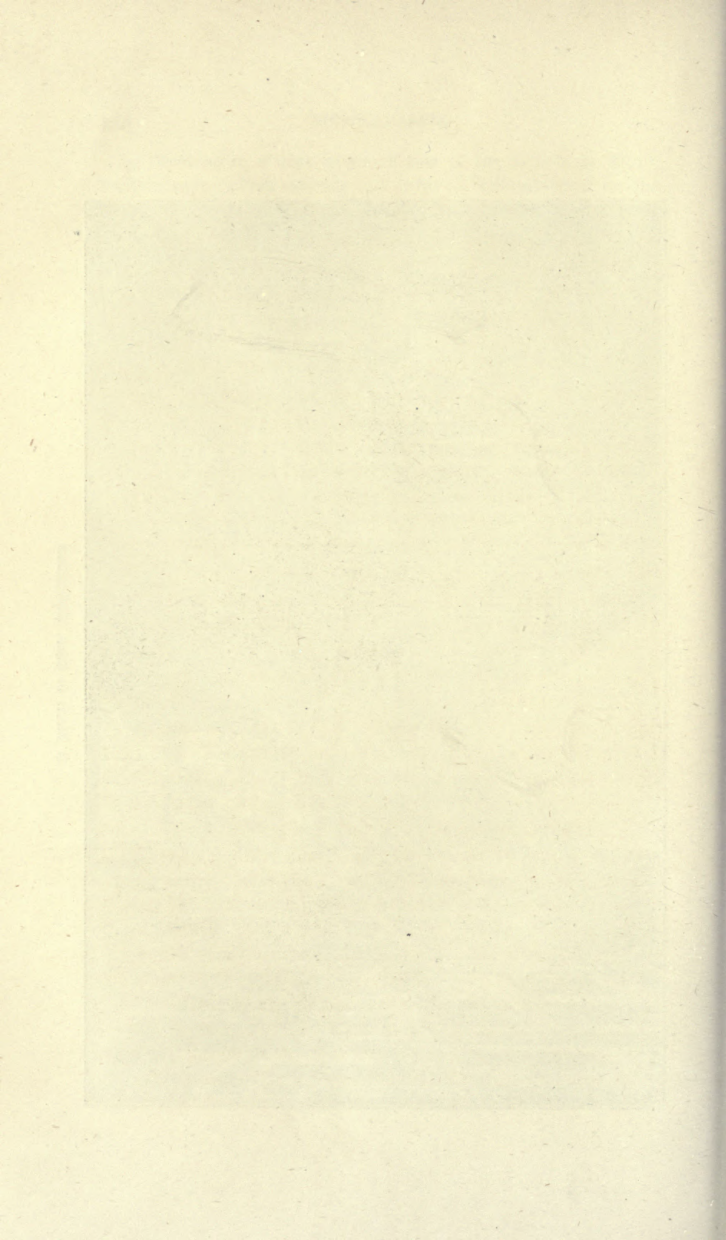
BRUDG STREET

Robert Hill holdeth an howse or buldinge called a barne place lying in Hanbrudg fild nere the Pinfold contaynyng in breadeth xvii fote & in length xxxviii fote in fee ferme for ever of the yerely rent of - xvid.

Mr. William Ball alderman howldethe by lease beringe date the xvith. yere of the raigne of our soveragne lord Henry the eight for ever in ffee ferme one howse of one bay called a worke howse without the walls of the citie nere unto certaine howses comonlie called the Mustard howses and a serten parcell of void grounde adjoyninge unto thend of the said howse contayninge estward from the said



A Street in Tübingen, Switzerland



howse five yards and in lyke bred of the said howse
to have and hould the same howse and voyde
grounde for ever of the yerely rent of - - viid.

Mr. William Wall howldeth a parcell of voide gronde
now bulded a howse in ffee ferme in length lxxxxi
foote and in bredth xxvii^{tie} ffoote in the Brudge-
streete of the yerely rent of - . - iiis., iiid.

This rent usually is paid to the Shereffs of the
Citie and they pay it over to the auditors.

The same William Wall payed yerely for iii posts that
howld up his howse and tennant at will - - viid.

Thomas Finlow howldeth in ffee farme graunted to
Robert Smith, glover, a parcell of voide grounde at
the water side nygh onto the walls of the said citie
containinge in length eleven yards and in bredth
sixe yards of the yerely rent payable at Michellmas xiid.

John Barton glover houldeth by fee fferme a certaine
parcell of grounde lyinge without the walls nere
the river of Dee in length xxxv fote and in breadth
xvii fote of the yerely rent of - - - xviid.

Richard Lyngley for two posts before his howse iiid.
by yere tennaunte at will - - - iiid.

John Horton glover for a tower at the nere ende of the
Brudge of the yerely rent of xx^d. tennant at will - xx^d.

John Houghton inkeper for a howse and a garden nere
Shipgate of the yerely rent of iis. and hath no lease
but is tennaunt at will - - - iis.

Richard Griffith glover houldeth a howse without the
walls of the citie nere the river of Dee in length
xxvii yards and in breadth viii yards by leas for
terme of ci yeres which leas beareth date in the
tyme of the Rauff Daunport his meraltie and is of
the yerely rent of - - - - - iis.

152b.—Robert Brerewod glover howldeth by fee ferme
from Hugh Helen glover a parcell of ground
contayninge in length eleven yards & in breadth
vi yards & also a howse of ii bayes newly erveded
by the said Hugh set lyinge and beinge without the

- walls nere to a place called the Mustard howses of
the yerely rent of - - - - - xiiid.
- The same Robart Brerewod houldeth a howse wherein
William Kent dwelleth nere to the Brudgegate &
paied yerely to the citie for cheiff - - - - - iis. iiiid.
- Note that William Kent paieth for a towre in the Brug-
gate on the este side tennaunte at will & paieth
yerelie - - - - - iis.
- The same Robert Brerewod as he saith by his will
houldeth one workhowse of ii bayes at the water
side nere the Mustard howses & saith there is a
fee fferme of the same but it is in kepinge with
Edward Marten & therefore not to be sene of the
yerely rent - - - - - xiiid.
- The same Robart Brerewod howldeth one other work-
howse in the same place tennant at will contayninge
ii bayes of the yerely rent - - - - - xiiid.
- The same Robart Brerewod howldeth one other work-
howse in the same place scant one bay & payeth
to the citie for cheiff yerely - - - - - iiiid.
- The same Robart Brerewod houldeth a showringe
adjoyninge to the howse that he howldeth by his
brothers will & paieth yerely for the same - - - - - iiiid.
- Note that William Jones & William Symkoke doe pay
yerely for theirs of Wm. Goodman for cheff rent
of either howse xiiid. - - - - - iis.
- Mr. Edward Marten howldeth a barne in Broumfylde
lane contayninge in lengthe ——— & in breadth
——— tennante at will & paieth yerely rent - - - - - xiiid.
- Thomas Wright iremonger tennante to William Foster
payeth viiid. by yere for enlarginge of a sellor
under the howse of Maude Lym deseased & can
show no more then above is said - - - - - viiid.
- The said Thomas hath the said sellor & is his
shoppe where he now remayneth.
- 154a.—The heires of Roger Warmyngham hold in fee
fferme a garden or orchard without the walls of
the citie nere Wolff gate contaynyng in length

from the Wolff gate unto the trewants hole & in bredth from the wall of the citie to a certon diche called the Towne diche of the yerely rent of - xiiid.

Mr. Edward Tompson holdeth all the house & place called the new gate in the parishe of St. Jones with all edifices buldings chambers backsides & gardens by a leas beringe date the xxviiiith. day of Marche in the raigne of the Quenes majestie that now is for the terme of xl yeres of the yerely rent of - xs.

Page 155a.—FFORGATE STREETE

Mr. William Bridd alderman houldeth a barne of ii bayes lyinge without the barrs of the citie of Chester nere unto the now dwellinge house of one Thomas Towre, smith, contayninge in length lx foote & in breadth twentie foote in ffee fferme for ever of the yerely rent of - - - viiid.

This leas was graunted to William Dymocke & by assignment graunted to William Bridd.

Mr. William Aldersay alderman holdeth a parcell of grounde without the barrs nere Spittle Boughton tennaunte at will & hath bulded a barne of iii bayes upon the same of the yerely rent of - - - xiiid.

The heires of Henry Leeche holde a barne & a parcell of grounde without the bars contayninge in lengthe xix yards & in bredth vi yards & of the yerely rent of in ffee fferme - - - - - xiiid.

Thomas Dampport tennant at will for ii posts holdinge up a hovell over his shopp without the barrs of the rent yerely - - - - - iiid.

William Johnson smith payeth for ii posts before his doors without the barrs tennant at will - - - iiid.

Thomas Towre, smith, for ii posts before his door without the barrs tennant at will - - - iiid.

The executors of Thomas Eaton houlde one shopp under the Pendice & also one other shopp beinge sometime a parler in the corner anends the high

crosse to have & hold the same from the day of the
 death of Thomas Eaton to thend & terme of
 xxi yerres of the yerely rent of - - - xxviii. viiid.
 Raundall Ince, shomaker, holdeth a void place & now
 a baye of a barne bulded upon the same with a
 showinge adjoynge to the same lyinge without
 Cowlane ende at a place called the gorse staks
 contayninge in length xxx^{tie} foote & in breadth
 xx^{tie} foote of the yerely rente payeable at Michel-
 mas - - - - - xiiid.





1895.

REPORT OF THE COUNCIL

Submitted at the Annual General Meeting, May 22nd, 1895.

THE Council beg to submit their Annual Report to the Members. Five Sessional Meetings have been held since the date of the last Report, and the attendance at each has been good. The following Papers were read at the Sessional Meetings, viz. :—

October 15th, 1894.—Chairman : The Ven. Archdeacon Barber.
Subject—"Church Discipline in the 16th Century, being Extracts from the Bishop of Chester's M.S. Visitation Books," by Mr. W. Fergusson Irvine.

November 19th, 1894.—Chairman : Dr. Henry Stolterfoth.
Subject—"The Recovery of the Plan and Defences of Deganwy Castle," by Mr. E. W. Cox.

December 17th, 1894.—Chairman : Dr. Henry Stolterfoth.
Subject—"The Ruined Castles of Flintshire," illustrated by a series of Photographic Slides, by Mr. Henry Taylor, F.S.A.

February 18th, 1895.—Chairman : The Ven. Archdeacon Barber.
Subject—"Christianity in Cheshire in Pre-Norman Times ; with Notes on the Ravages of the Black Death in the Diocese in 1348-9," by Rev. Canon Morris, D.D.

March 18th, 1895.—Chairman : The Ven. Archdeacon Barber.
Subject—"The Characteristics of Roman Chester," by Mr. F. Haverfield, M.A., F.S.A. A short account of the recent discoveries at The Eastgate, with Plans and Illustrations by Mr. John Hewitt, was read by Rev. Canon Morris, D.D.

The thanks of the Council are again due to Mr. J. D. Siddall for his ready assistance in illustrating several of the Papers read before the Society by means of the Lantern; and also to Mr. R. Newstead for taking Casts of interesting objects temporarily lent to the Society for exhibition.

The Council hope that it is not through apathy that the Sub-Committees and Local Secretaries appointed under Rule 5, have not made communications of archæological discoveries during the year. When these Sub-Committees were appointed it was thought that they would afford means of preserving information which would be otherwise lost.

Parts II. and III. of Volume V. were distributed amongst the Members in March last, and a few spare copies may be purchased at 10/6 each.

The Council have thought fit to write off the balance of the old Excavation Account, and it will appear in the General Statement of Accounts of the Society.

The attention of the Members is drawn to the Report of the Hon. Curator and Librarian, and the Council desire to express warm thanks to the various donors of objects of interest presented during the year.

In November last Mr. T. S. Gleadowe, to the regret of the Council, resigned the position of Hon. Curator to the Society; the Council subsequently electing him a Member of their body. Mr. E. Hodgkinson kindly consented to accept the office of Hon. Curator in addition to that of Hon. Librarian, and the Council are much indebted to him for his kindness.

In January last the new Wing of the Grosvenor Museum was ready for occupation, and the Members are to be congratulated upon having a splendid large room in which to display the various objects of antiquarian interest in their possession and under their charge. Mr. Edward Hodgkinson and Rev. Canon Morris kindly undertook the difficult work of arranging this room, and received most valuable assistance from Mr. R. Newstead. The thanks of the Council are due to the Improvement Committee of the Chester Town Council for allowing the Corporation workmen to remove the Roman Stones, &c., to their new positions.

A special fund has been raised to meet the expenses of fitting the new room which is not yet completed.

The Council are glad to inform the Members that Mr. R. Newstead, Curator of the Museum, has undertaken to catalogue the Society's possessions, and they hope it will be included in the next Volume of Transactions issued to the Members.

A joint Excursion of the Chester Society of Natural Science and Literature and this Society to Bryntisilio, Berwyn, and Llangollen, took place on Thursday, June 28th, 1894. Amongst the places visited were Eliseg's Pillar and Vallé Crucis Abbey; at the latter place the party was met by the Rev. H. T. Owen, Custodian, who kindly acted as guide, and read a short Paper on the interesting ruin.

On Tuesday, July 31st last, the British Archæological Society, then in Congress at Manchester, visited Chester. The party was met at the General Railway Station by several Members of this Society and conducted round the City, and was entertained to Luncheon at the Town Hall by Mr. Alderman Chas. Brown.

The Membership of the Society is now 249, including six Honorary, three Life, and 240 Ordinary Members. (The Membership for the previous year was 258, including seven Honorary, three Life, and 248 Ordinary Members.)

The Hon. Treasurer's Statement of Accounts shows a balance of £40 3s. 4d., to the credit of the Society, but more than this will be required for the printing of the new Journal just issued.

The Council beg to draw the attention of the Members to the fact that the Annual Subscription to the Society for those Members who wish to receive the Journal is now one guinea; but those Members who desire to continue their subscriptions at the old rate of half-a-guinea may do so, and will have the privilege of attending the Sessional Meetings, joining in the Excursions, and visiting the Museum; but will not be entitled to copies of the Journal.

The Council have held eight Meetings during the year.

The Council would wish to congratulate Canon Morris on his recently published book on Old Chester, entitled:—"Chester in the Plantagenet and Tudor Reigns;" whilst they look forward to the promised second volume on "The History of Chester in the Stuart Period."

The following Resolution has been passed by the Council :—

“That the Council of the Chester and North Wales Archæological and Historic Society take this opportunity of expressing their sincere regret at the departure from the neighbourhood of the Rev. Canon Morris, D.D.; their sense of the great value of the services he has rendered to the Society in the past, and their great satisfaction that he will still retain his office as Hon. Editorial Secretary.”

The following gentlemen have been appointed for the year the representatives of the Society upon the Grosvenor Museum Management Committee, viz. :—The Venerable Archdeacon Barber, Messrs. T. S. Gleadowe, E. Hodgkinson, A. Lamont, H. Taylor, and John Wiseman.

The Council appeal to the citizens to preserve the character of the old buildings in the City, whenever it becomes necessary to repair them. They have been approached at various times in matters of restoration, and they have always willingly given their assistance.

The Council have to regret the death, during the year, of Mr. J. P. Earwaker, M.A., F.S.A., for many years Hon. Editorial Secretary of the Society, an Hon. Member, and a Member of the Council.

The following officers have been elected by the Council for the ensuing year, viz. :—

<i>Hon. Editorial Secretary</i>	-	Rev. Canon Morris, D.D.
„ <i>Curator and Librarian</i>	-	Mr. Edward Hodgkinson.
<i>General Secretary</i>	- . -	Mr. T. J. Powell.
<i>Hon. Treasurer</i>	- . -	Mr. John Dodds.

Under Rule IV. the following Members of the Council retire at the Annual Meeting, viz. :—Mr. T. S. Gleadowe, Mr. H. Taylor, Rev. S. C. Scott, Dr. Stolterfoth, Dr. J. Elliott, Mr. John Hewitt, who are eligible for re-election.

CHESTER AND NORTH WALES ARCHÆOLOGICAL AND HISTORIC SOCIETY.

Statement of Receipts and Expenditure for the Year ending December 31st, 1894.

RECEIPTS.		£	s.	d.	EXPENDITURE.		£	s.	d.
To Balance from last Account	..	..	..	14 18 2	By Grosvenor Museum Management Committee	..	60	0	0
„ Subscriptions—1893	..	£5	5	0	„ Printing, Postage, and Stationery	..	15	3	2
„ „ 1894	..	111	3	6	„ Secretary's Salary and Commission	..	16	2	8
„ „ 1895	..	0	10	6	„ Subscriptions to Archæological Societies and Books	..	5	13	4
„ Journals sold	..	..	..	116 19 0	„ Museum Expenses	..	..	..	5 12 6
„ Dividend on £500 London and North-Western Railway Company's Stock	..	..	..	3 0 0	„ Archæological Excavation Account—adverse balance paid off	..	..	..	15 5 8
„ Subscription to Excavation Fund Account	..	..	..	20 18 11	„ Blocks for illustrating Vol. V., Parts 2 and 3	..	13	5	5
„ Subscriptions to Illustration Fund Account	..	..	..	15 5 0					
					Balance at Bankers	..	..	40	3 4
							£171	6	1

Examined with the Vouchers and found correct.

W. E. BROWN, HON. AUDITOR.
May 10th, 1895.

JOHN DODDS,
HON. TREASURER.

THE HON. CURATOR AND LIBRARIAN'S REPORT.

The following are the additions to the Society's Museum during the last twelve months :—

<i>Elizabethan Wine Bottle</i>	- - -	Lady Frost.
<i>Iron Mace Holder, from a Church</i>	-	Mr. A. Lamont.
<i>Two Oriental Water Coolers, found in Chester</i>	- - - - }	Mr. R. Griffith.
<i>Portrait of Musgrave the Artist—by W. Roose—1838</i>	- - - - }	Mr. A. Blayney.
<i>Portrait of Sir Richard Perrin</i>	- -	Miss Jackson
<i>Branding Shackle and Brank, formerly in Chester Castle</i>	- - - }	Purchased.

Besides the many Volumes of Journals of other Archæological Societies received in exchange for our own, and which are of the greatest interest and importance, we have had presented to us during the last year :—

<i>"Bibliotheca Staffordiensis," by R. Simms</i>	. Miss Jackson
<i>"Montfaucon's Antiquities Explained,"</i>	} Mr. A. Blayney.
3 vols.	

The Society are indebted to Mr. W. H. Monk for a loan of Blunderbus, Pistols, &c., for exhibition.

EDWD. HODKINSON,

Hon. Curator and Librarian.

ABSTRACT OF PROCEEDINGS.

AT a Meeting of the Council held April 30th, 1894, the following were elected Officers of the Society for the ensuing year, viz. :—

<i>Hon. Librarian</i>	- - -	Mr. E. Hodkinson
<i>„ Curator</i>	- - -	Mr. T. S. Gleadowe
<i>„ Editorial Secretary</i>	-	Rev. Canon Morris
<i>General Secretary</i>	- -	Mr. T. J. Powell
<i>Hon. Treasurer</i>	- - -	Mr. John Dodds

Resolved :—“That the Council consider it is absolutely necessary to raise the subscription, and after this year, 1894,

the Annual Subscription will be £1 is. for those Members who wish to receive the Journal, which it is proposed to issue twice a year. Those Members who desire to continue their subscription at the rate of 10s. 6d. will have the privilege of attending the Sessional Meetings, joining in the Excursion, and visiting the Museum, but will not henceforward be entitled to copies of the Journal."

General Annual Meeting of the Members of the Society, held in the Grosvenor Museum, Chester, on Monday, May 21st, 1894. Present:—The Right Rev. The Lord Bishop of Chester in the Chair, The Ven. Archdeacon Barber, Alderman Charles Brown, Rev. H. Grantham, Dr. Stolterfoth, Mr. Henry Taylor, Mr. E. Hodgkinson, Mr. T. Cann Hughes, Mr. J. Wiseman, Mr. W. E. Brown, Mr. J. Edwards, Mr. G. R. Griffith, Mr. E. W. Cox, and the General Secretary.

The notice convening the Meeting was read.

The Minutes of the last General Meeting of the Society, held May 3rd, 1893, were read, affirmed, and signed by the Chairman.

The Annual Report of the Council, also the Hon. Curator's and Librarian's Reports, and the Hon. Treasurer's Statement of Account were read, and on the Motion of the Ven. Archdeacon Barber, Seconded by the Right Rev. The Lord Bishop of Chester, it was

Resolved:—"That the Report of the Council, together with the Hon. Curator's and Librarian's Reports, and the Hon. Treasurer's Statement of Account be, and the same are, hereby received and adopted."

It was Proposed by the Rev. J. T. Davies, Seconded by Mr. T. Cann Hughes, and

Resolved:—"That Alderman C. Brown, Mr. E. W. Cox, Mr. A. Lamont, Mr. J. Wiseman, Rev. H. Grantham, and Mr. W. Fergusson Irvine be elected Members of the Council."

It was Proposed by Alderman Charles Brown, Seconded by Dr. Stolterfoth, and

Resolved:—"That Messrs. J. H. A. Hall and W. E. Brown, be elected Auditors of the Society for the ensuing year."

It was Proposed by Mr. G. R. Griffith, Seconded by Mr. J. Wiseman, and

Resolved :—" That a hearty vote of thanks be presented to the Donors of Books and objects of antiquarian interest during the year."

Resolved :—" That a cordial vote of thanks be accorded to the Chairman for his urbanity in the Chair."

At a Meeting of the Council, held September 19th, 1894, it was reported that arrangements were made for a joint Excursion of the Chester Society of Natural Science and Literature and the Chester and North Wales Archæological and Historic Society to Bryntisilio, Berwyn, and Llangollen. The party, numbering about fifty persons, started from Chester at 9 a.m. on Thursday, June 28th, arrived at Berwyn at 10-6 a.m.; returned from Llangollen at 7-22, reaching Chester at 8-22 p.m. Amongst the objects visited were Eliseg's Pillar and Vallé Crucis Abbey. At the latter place the party were met by the Rev. H. T. Owen, Custodian, who kindly acted as guide, and read a short Paper on the interesting ruin. At five o'clock the party partook of Tea at the " Hand " Hotel.

It was reported that on Tuesday, July 31st, 1894, the British Archæological Association visited Chester. Arriving at 10-45 they were met by the Deputy-Mayor (Alderman Charles Brown), Dr. Stolterfoth, Mr. J. G. Holmes, Rev. Canon Morris, Mr. F. F. Brown, the General Secretary, and others, who conducted them to St. John's Church, where they were met by the Rev. S. Cooper Scott. The party then proceeded via Bridge Street to the Grosvenor Museum, and afterwards adjourned to the Town Hall for Luncheon (by invitation of Alderman Charles Brown.) After Lunch the Society were conducted over the Cathedral by Archdeacon Barber, and also went on to the Walls.

The Hon. Curator suggested that the Town Council be approached to assist in removing the Roman Stones, &c., into the new part of the building, and it was Proposed by the Chairman, Seconded by Mr. Henry Taylor, and

Resolved:—"That the Council of the Archæological Society beg respectfully to ask the Improvement Committee of the Town Council to assist in removing the valuable collection of inscribed and sculptured stones (the property of the Corporation), to the room which is being prepared for them in the new building of the Museum."

The Hon. Curator also suggested, and it was adopted, that a subscription list be opened to defray the cost of the Society's removal to the new part of the Museum Building. The following subscriptions were promised by the gentlemen present, viz.:—Mr. Alderman Chas. Brown, £10; Mr. T. S. Gleadowe, £10; Archdeacon Barber, £1 1s.; Mr. H. Taylor, £1 1s.; Rev. Canon Morris, £1 1s.; and Dr. Stolterfoth, £1 1s.

It was reported that the Improvement Committee of the Corporation had agreed to allow the Corporation workmen, under the direction of Mr. Isaac Matthews Jones, City Surveyor, to remove the stones, &c., to the new room in the extension of the Museum Buildings.

Proposed by the Ven. Archdeacon Barber, Seconded by Dr. Stolterfoth, and

Resolved:—"That Mr. Alexander Reid of the Absolute Club, Kingstown, Ireland, be elected a Member of the Society."

The First Meeting of the Session was held at the Grosvenor Museum on Monday, October 15th, 1894. The Ven. Archdeacon Barber presided.

Mr. W. Fergusson Irvine read a Paper on "Incidents in the Deaneries of Chester and Wirral in the 16th Century, as gathered from Visitation Records." Remarks were afterwards made by the Rev. Canon Morris, Rev. S. Cooper Scott, Alderman C. Brown, and Mr. Henry Taylor.

At a Meeting of the Council held at the Grosvenor Museum, Chester, on Monday, November 19th, 1894—

Proposed by Rev. Canon Morris, Seconded by Mr. Henry Taylor, and

Resolved:—"That the following gentlemen be appointed a Sub-Committee to consult with Mr. T. S. Gleadowe (the Hon. Curator), in the arrangements of the new room in the

Museum, viz. :—The Ven. Archdeacon Barber, Alderman Chas. Brown, Mr. E. Hodgkinson, and Mr. I. Matthews Jones (City Surveyor.)”

A letter was read from Mr. Geo. Frater *re* the old Excavation Account, and it was

Resolved :—“That the Treasurer be instructed to pay off the balance of the account.”

Second Meeting of the Session was held at the Lecture Theatre, Grosvenor Museum, on Monday evening, November 19th, 1894. Dr. Stolterfoth in the Chair.

A Paper was read by Mr. E. W. Cox on “The Recovery of the Plans and Defences of Deganwy Castle.” Mr. Cox dealt at considerable length with the situation of the ancient castle. It was, he said, an admirable stronghold and a splendid retreat in case of war. This was due to its close proximity to the Great Orme’s Head. It commanded a capital view of all the surrounding country, and was undoubtedly a fortification which, if wanted, would be very useful. The Lecture was illustrated by drawings and sketches, which were made by the Lecturer.

At a Meeting of the Council, held at the Grosvenor Museum, on Monday, December 17th, 1894, the General Secretary reported that he had received a letter dated November 22nd from Mr. T. S. Gleadowe, resigning his position as Honorary Curator of the Society.

Resolved :—“That Mr. T. S. Gleadowe’s resignation be accepted with regret.”

On the Motion of the Rev. Canon Morris, Seconded by Mr. A. Lamont, it was

Resolved :—“That the Honorary Librarian be requested to take the lead in the Consultative Committee appointed at the last Meeting of the Council, to arrange the Society’s new room and to act as Hon. Curator *pro. tem.*”

Mr. Lamont reported that Mr. I. M. Jones, whilst willing to assist the Society in every possible way, declined to serve upon the Consultative Committee appointed November 19th, 1894.

The Rev. Canon Morris was requested to act upon the before-mentioned Consultative Committee.

Third Meeting of the Session was held at the Lecture Theatre, Grosvenor Museum, on Monday, December 17th, 1894. Dr. Stolterfoth in the Chair.

Mr. Henry Taylor, F.S.A., gave an account and historical sketch on the "Ruined Castles of Flintshire." The Lecture proved very interesting, and was illustrated by some admirable Lantern Slides, manipulated by Mr. J. D. Siddall.

At a Meeting of the Council held at the Grosvenor Museum, on Monday, February 18th, 1895—

Resolved:—"That Mr. W. H. Finchett, Savings' Bank House, Chester, be elected a Member of the Society."

Upon the Motion of Ven. Archdeacon Barber, Seconded by Mr. Alderman Chas. Brown, "a very hearty vote of thanks was accorded to Mr. E. Hodgkinson for the trouble and time he had expended in arranging the Society's New Room." Mr. Hodgkinson returned thanks for the vote, and acknowledged the very great and kind assistance he had received from Mr. R. Newstead, the Curator of the Museum.

The Rev. Canon Morris said that there were under his charge at Eaton certain valuable documents, viz.:—"Sanctorum Prisca," Charter to St. Werburgh's Abbey, and the Grant by Patent to Cardinal Wolsey, the Chancellorship of England, and he asked to be allowed to have them photographed, with a view to their being reproduced in the Society's Journal. The suggestion was agreed to, the cost to be about £3.

Proposed by Mr. H. Taylor, Seconded by Mr. Alderman C. Brown, and

Resolved:—"That the General Secretary be requested to forward a vote of condolence from the Council to Mrs. Earwaker upon the death of her husband, Mr. J. P. Earwaker, who was a distinguished member of the Society, and for many years Hon. Editorial Secretary."

Proposed by Mr. Alderman Chas. Brown, Seconded by the Rev. Canon Morris, and

Resolved:—"That Mr. T. S. Gleadowe be elected a Member of the Council in the place of the late Mr. Earwaker."

The Fourth Meeting of the Session was held at the Lecture Theatre, Grosvenor Museum, on Monday evening, February 18th, 1895. The Ven. Archdeacon Barber in the Chair.

The Rev. Canon Morris then read an interesting Paper on "Christianity in Cheshire in Pre-Norman Times," with "Notes on the ravages of the Black Death in the Diocese in 1348-9."

At the conclusion of the reading of the Paper a discussion ensued, in which Mr. E. W. Cox and Mr. Henry Taylor took part. A hearty vote of thanks to the Lecturer closed the proceedings.

At a Meeting of the Council held at the Grosvenor Museum on Monday, March 18th, 1895. The Ven. Archdeacon Barber in the Chair—

Proposed by Mr. H. Taylor, Seconded by the Ven. Archdeacon Barber, and

Resolved :—"That Mr. J. H. Cooke, Solicitor, Over, be elected a Member of the Society."

The Fifth Meeting of the Session was held at the Grosvenor Museum, Chester, on Monday, March 18th, 1895. The Ven. Archdeacon Barber in the Chair.

Mr. F. Haverfield, M.A., F.S.A., delivered a Paper on "The Characteristics of Roman Chester," which proved very interesting.

The Rev. Canon Morris then read a Paper written by Mr. John Hewitt (who unfortunately could not be present) on "The Excavations at the Eastgate."

At a Meeting of the Council held on Thursday, April 18th, 1895, it was

Resolved :—"That the following be the Officers of the Society for the ensuing year, viz. :—

<i>Hon. Editorial Secretary</i>	-	Rev. Canon Morris, D.D.
„ <i>Librarian and Curator</i>	-	Mr. E. Hodgkinson.
„ <i>Treasurer</i>	- -	Mr. John Dodds.
<i>General Secretary</i>	- -	Mr. T. J. Powell.

The following were appointed Representatives of the Council on the Museum Management Committee for the ensuing year :—The Ven. Archdeacon Barber, Messrs. T. S. Gleadowe, E. Hodgkinson, A. Lamont, Henry Taylor, John Wiseman.

Proposed by Alderman Chas. Brown, Seconded by Mr. A. Lamont, and

Resolved :—"That the Council of this Society take this opportunity of expressing their sincere regret at the departure from the neighbourhood of the Rev. Canon Morris, D.D., their sense of the great value of the services he has rendered to the Society, and their great satisfaction that he will still retain his office as Hon. Editorial Secretary."

At a Meeting of the Council held at the Grosvenor Museum, Chester, on Wednesday, May 22nd, 1895, the following letter was read from Col. Mousley, viz. :—

The Priory, Hooton,
Chester, May 4th, 1895.

Dear Sir,

I beg to acknowledge receipt of your letter of the 30th ultimo. It is quite true that the abandonment of the 'Old Mansion of Pool Hall' is contemplated as a residence, and although I am not in a position to guarantee the assurance, I may state that so far its demolition has not been entertained, and as I hope and believe will not be contemplated. Your appeal on behalf of this ancient structure shall be conveyed to Miss Naylor, who is the present owner of the estate.

Thanking you for the interest you have evinced in its preservation,
I beg to remain,

Yours very truly,

GEORGE MOUSLEY.

To the Venerable Archdeacon Barber, Chester.

Mr. Taylor reported that the Lancashire and Cheshire Record Society had offered to supply the whole of their issues, viz., twenty-eight volumes, on condition that the Society became an Annual Subscriber of £1 5s.

Proposed by Alderman Brown, Seconded by the Rev. H. Grantham, and

Resolved :—"That the offer be accepted."

General Annual Meeting of the Members of the Society, held in the Grosvenor Museum, Chester, on Wednesday, May 22nd, 1895.

Present :—Dr. Stolterfoth in the Chair, Alderman C. Brown, Rev. H. Grantham, Messrs. H. Taylor, E. Hodgkinson, E. W. Cox, W. E. Brown, W. Vernon, P. H. Fletcher, Miss Lucy Brown, and others.

The notice convening the Meeting was read.

The Minutes of the last General Meeting of the Society, held May 21st, 1894, were read, affirmed, and signed by the Chairman.

The Annual Report of the Council, also the Hon. Curator's and Librarian's Reports, and the Hon. Treasurer's Statement of Account were read, and on the Motion of Dr. Stolterfoth, Seconded by the Rev. H. Grantham, it was

Resolved :—"That the Report of the Council, together with the Curator's and Librarian's Reports, and the Treasurer's Statement of Accounts be, and the same are, hereby received and adopted."

It was Proposed by Alderman Charles Brown, Seconded by Mr. E. W. Cox, and

Resolved :—"That Mr. T. S. Gleadowe, Mr. John Hewitt, Rev. S. Cooper Scott, Mr. C. H. Minshull, Dr. Stolterfoth, and Mr. Henry Taylor be elected Members of the Council."

It was proposed by Alderman C. Brown, Seconded by Mr. H. Taylor, and

Resolved :—"That Messrs. J. H. A. Hall and W. E. Brown be re-elected Auditors of the Society for the ensuing year."

It was Proposed by Mr. P. H. Fletcher, Seconded by Mr. W. Vernon, and

Resolved :—"That a hearty vote of thanks be presented to the Patron, President, Vice-Presidents, Council, and Honorary Officers, for the able way in which they have conducted the affairs of the Society during the past year."

It was proposed by the Chairman, Seconded by Alderman Brown, and

Resolved :—"That the best thanks of the Meeting be presented to the Donors of Books and objects of antiquarian interest during the past year."

Proposed by Alderman Brown, Seconded by Rev. H. Grantham, and

Resolved :—"That a cordial vote thanks be accorded to the Chairman for his urbanity in the Chair."



LIST OF MEMBERS.

Anson, Miss, Nicholas Street

Baillie, E. J., F.L.S., Woodbine, Upton, Chester

Baker, Miss, Grey Friars, Chester.

Barber, The Ven. Archdeacon, M.A., St. Bridget's Rectory

Barbour, George, D.L., J.P., Bolesworth Castle, near Chester

Bate, Thomas, D.L., J.P., Kelsterton, Flint

Baugh, A. C., Newton Grange, Hoole, Chester

Beswick, Harry, Queen's Park, Chester

Birch, H. J., Corville, Liverpool Road, Chester

Bishop of Chester, The Lord, The Palace, Chester

Blease, Charles, Talbot Hotel, Chester

Blomfield, Lady, 28, Montagu Square, London

Blomfield, Sir A. W., F.S.A., 28, Montagu Square, London

Boden, W. M., Corn Exchange Chambers, Chester

Bostock, R. C., The Leasowes, St. Peter's Road, Broadstairs

Bowers, H. R., J.P., Boughton, Chester

Bridge, Dr. J. C., M.A., The Northgate, Chester

Brooks, J., Hough Green, Chester

Brown, Charles, J.P., The Folly, Flookersbrook, Chester

Brown, H. T., J.P., The Watergate, Chester

Brown, Miss L. E., The Folly, Flookersbrook, Chester

Brown, W. E., Newgate Street, Chester

Brushfield, Dr. T. N., Budleigh-Salterton, Devon

Bullin, F., J.P., 20, Nicholas Street

Bullin, Mrs., 20, Nicholas Street

Butt, A. W., Eastgate Row, Chester

Campbell, Miss H. Pitcairn, Vicar's Cross, Chester

Campbell, Mrs. Pitcairn, Viar's Cross, Chester

Carrington, H. H. Smith, Stanley Grove, Oxford Road, Manchester

Cartwright, J. P., White Friars, Chester

Chester, The Mayor of, Town Hall, Chester

Chester, The Sheriff of, Town Hall, Chester

Conway, William, Bouverie Street, Chester

Cooke, J. H., Solicitor, Winsford

Cooper, Rev. Canon, M.A., The Rectory, Cuckfield, Sussex

Coventry, William, Watergate Street, Chester

- Cox, E. W., 39, Highfields South, Rock Ferry
 Cox, Rev. Thomas, M.A., Upton Park, Chester
 Cullimore, John, J.P., The Friars, Chester
 Cunliffe, Lady, Acton Park, Wrexham

 Dallow, Rev. Wilfrid, Upton, near Birkenhead
 Davies, Rev. J. T., M.A., King's School, Chester
 Derby, Earl of, Knowsley, Prescott
 Dixon, George, J.P., Astle Hall, Chelford, Cheshire
 Dobie, Dr. W. M., J.P., F.R.A.S., Northgate House, Chester.
 Dodds, John, Hough Green, Chester
 Douglas, C. P., The Friars, Chester.
 Douglas, John, Dee Banks, Chester
 Drury, R. C., Abbotsfield, Liverpool Road, Chester
 Dutton, Arthur, Melville, 65, Tulse Hill, London
 Dutton, George, J.P., Curzon House, Chester
 Dutton, H. B., 27, Curzon Park, Chester

 Egerton of Tatton, Lord, Tatton Park, Knutsford
 Elliott, Dr., B.Sc., White Friars Lodge, Chester
 Elliott, Miss, White Friars Lodge, Chester
 Enock, C. R., 15 Hough Green, Chester
 Enock, Mrs., 15, Hough Green, Chester.
 Ewing, C. A., Woodlands Villa, Hoole, Chester

 Feilden, Rev. Canon, M.A., Bebington, Cheshire
 Feltoe, Rev. C. L., M.A., Fornham, Bury St. Edmunds
 Ffoulkes, Judge Wynne, M.A., J.P., Old Northgate House, Chester
 Finchett-Maddock, H., Carnarvon
 Finchett, W. H., Abbey Square, Chester
 Fish, Rev. A. H., B.A., B.Sc., Arnold House, Chester
 Fleming, Mrs., Rowton Grange, Chester
 Fleming, T. R., Rowton Grange, Chester.
 Fletcher, P. H., Curzon Park, Chester
 Fluit, Miss E. E., 42, Upper Northgate Street, Chester
 Fordham, D. P., Abbey Square, Chester.
 Frost, J. M., Dee Lodge, Chester
 Frost, Robert, J.P., Lime Grove, Queen's Park, Chester
 Frost, Sir T. G., J.P., Redcliff, Queen's Park, Chester

 Gamon, John, Cathedral Chambers, Chester
 Gardner, W. A., Redland House, Hough Green, Chester
 Garnett, William, Bridge Street Row, Chester
 Gill, Alfred, Hamilton Square, Birkenhead
 Gladstone, Right Hon. W. E., Hawarden
 Gleadowe, Rev. Canon, M.A., The Grange, Stevenage, Herts.
 Gleadowe, T. S., M.A., Alderley Edge, near Manchester
 Grantham, Rev. H., St. Mary's Rectory, Chester
 Green, Rev. E. Dyer, M.A., Bromborough, Birkenhead
 Griffith, G. R., Hough Green, Chester

Haddington, Earl of, Arderne Hall, Tarporley
 Hall, J. H. A., Montrose House, Hough Green, Chester
 Hall, Mrs., Montrose House, Hough Green, Chester
 Hamel, Miss A., Stanton House, Coleford, Gloucestershire
 Hargreaves, John, Egerton Park, Rock Ferry
 Haverfield, F., M.A., F.S.A., Christ Church, Oxford
 Henderson, W., Bridge Street Row, Chester
 Hewitt, John, Vicarage Road, Hoole, Chester
 Hignett, Mrs. Thos., 14, Hough Green, Chester
 Hobday, James, Liverpool Road, Chester
 Hodges, William, Eastgate Row, Chester
 Hodgkinson, Edward, Pepper Street, Chester
 Holme, S. H., Downswood, Liverpool Road, Chester
 Holmes, J. G., Curzon Park, Chester
 Howard, Mrs. Robert, Broughton Hall, Malpas
 Howson, Miss A. M., Egerton House, Chester
 Howson, Miss, Egerton House, Chester
 Howson, Rev. J. F., M.A., Egerton House, Chester
 Hughes, H. R., J.P., Kinmel Park, Abergele
 Hughes, J. L., Greenfield, Holywell
 Hughes, J. T., 21, White Friars, Chester
 Hughes, Professor T. McKenny, F.R.S., 18, Hills Road, Cambridge
 Hughes, T. Cann, M.A., The Groves, Chester
 Humberston, Miss A., Newton Hall, Chester

Irvine, W. Fergusson, 18, Devonshire Road, Cloughton, Cheshire

Jackson, Miss, 11, Black Friars, Chester
 Jackson, Roger, Hough Green, Chester

Keene, A. T., Mold
 Kelsall, Miss, Abbot's Court, Liverpool Road, Chester
 Kenyon, Hon. and Rev. W. Trevor, M.A., Malpas Rectory, Whitchurch,
 Salop
 Kenyon, Mrs. G. A., The Poplars, Flookersbrook, Chester
 King, H. W., M.D., Nicholas Street, Chester
 Knowles, E. R., Grosvenor Road, Chester
 Kyrke, R. Venables, J.P., Pen-y-Wern, Mold

Lamont, A., Eastgate Street, Chester
 Lamont, A., Junior, Eastgate Street, Chester
 Lascelles, Mrs. C. F., Norley, Frodsham
 Library, Bodleian, Oxford
 Library, Boston Public, Paternoster House, Charing Cross Road, London
 Library, Cheetham's, Hunt's Bank, Manchester
 Library, City of London, Guildhall, London
 Library, Free, Liverpool, c/o P. Cowell, Esq., Liverpool
 Library, Free Public, Chester
 Library, Free Reference, King Street, Manchester

Library, Peel Park, Manchester

Lloyd, His Honour Judge Sir Horatio, J.P., Stanley Place, Chester

Lockwood, P. H., Foregate street, Chester

Lockwood, T. M., F.R.I.B.A., Foregate Street, Chester

Lowe, Jas. F., B.A., Assay Office, Chester

Maddocks, F., 12, White Friars, Chester

Manning, A. J., Irvington-on-Hudson, U.S.A.

Manning, J. B., The Governor's House, H.M. Prison, Pentonville, London, N.

Marsden. Miss, Grosvenor Park Road, Chester

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Errata:

p. 1, for "Cornelius Malford" read "Walford."

p. 38, for "Apicnis" read "Apicius."

p. 61, for "Proegraudia" read "Prægrandia."

p. 70, for "Septimus Servius" read "Septimius Severus."

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NOTE.

The value of this Index to archæologists is now recognised. Every effort is made to keep its contents up to date and continuous, but it is obvious that the difficulties are great unless the assistance of the societies is obtained. If for any reason the papers of a society are not indexed in the year to which they properly belong the plan is to include them in the following year; and whenever the papers of societies are brought into the Index for the first time they are then indexed from the year 1891.

By this means it will be seen that the year 1891 is treated as the commencing year for the Index and that all transactions published in and since that year will find their place in the series.

To make this work complete an index of the transactions from the beginning of archæological societies down to the year 1890 needs to be published. This Index is already completed in MS. form and it will be printed as soon as arrangements can be made.

Societies will greatly oblige by communicating any omissions or suggestions to

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 geeragh, Ross, Tara, Timolin.
 Ivy Church (Wilts) : *Dixon*.
- Japan : *Aston*.
 Jigginstown : *Vicars*.
 Jones of Garthmill : *Jones*.
- Kent : *Bell, Cave - Browne, Livett,
 Payne, Woodruff*. See Barham,
 Boughton, Bromfield, Canterbury,
 Cowden, Dover, Edenbridge, Faver-
 sham, Filborough, Gravesend,
 Leeds, Orpington, Preston, Roches-
 ter, Sandgate, Teynham, Whitefield.
- Kerry (parish of) : *Rowley-Morris*.
 Kettins (Forfarshire) : *Hutcheson*.
 Kirkby : *Hill*.
 Kirkcudbright : *Coles*.
 Kirkham : *Compton*.
 Killashee : *Murphy*.
 Killeel : *Mayo*.
 Kirkoswald (Ayrshire), *Ailsa*.
 Kirkstall : *Thoresby*.
 Kynaston family : *Burson*.
- Lambeth : *Kershaw*.
- Lancashire : *Allen, Dolan, Harrison,
 Rylands*. See Childwall, Chorley,
 Kirkby, Little Crosby, Liverpool,
 Manchester, Meols Shore, Middle-
 ton, Pilkington, Rivington, Roch-
 dale, Whalley.
- Lanchester : *Hooppell*.
 Langport Eastover : *Paul*.
 Langport : *Norris, Weaver*.
 Language : *Aston, Ray, Rhys*.
 Layer Marney : *Beaumont*.
 Leeds (Kent) : *Cave-Browne*.
 Leeds (Yorks) : *Brigg, C. (E. K.),
 Marshall, Thoresby*.
 Leez : *Chancellor, Sergeant*.
 Leicester : *Bellairs, Jackson*.
 Leicestershire. See Appleby, Clay-
 brooke, Leicester.
- Leighton : *Leighton*.
 Leighton (Archbishop) : *Carrick*.
 Lewannick : *Langdon*.
 Lewes, Sussex : *Allen*.
 Lewis (Island) : *Anderson*.
 Limerick : *Hewson*.
 Lincoln : *Wilson*.
- Lincolnshire : *Atkinson*. See Lincoln,
 Rippingdale.
 Lithography : *Green*.
 Little Crosby : *Watts*.
 Little Horwood : *Keyser*.
 Liverpool : *Gibson*.
 Llanbeblig : *Hughes*.
 Llandrinio : *Thomas*.
 Llandyssilio : *Evans*.
 Laneilian : *Hughes*.
 Llansantffraid : *I. (T. S.)*
 Llansilin : *Baker*.
 Llantwit Major : *Allen*.
 Llanwddyn : *Llanwddyn*.
 Lloyd family : *Lloyd*.
 Locks : *André*.
 London : *Freshfield, Green, Mickleth-
 waite, Read*.
 Long Sutton : *Morland*.
 Longleat : *Talbot*.
 Loughcrew : *Frazer*.
 Luing : *Macnaughton*.
- Mallow : *Berry*.
 Man : *Moore, Wood*.
 Manchester : *Brooke, Letts*.
 Manorial history : *Baildon, Berry
 Holmes, Kerr, Kershaw, M. (A.S.),
 Pearson, Pollock, Purton, Watts*.
 Margaret Tudor, portrait : *Mackay*.
 Martin (Wilts) : *Ponting*.
 Masons' marks : *Rylands*.
 Matlock Moor : *Cox, Haverfield*.
 Maynooth : *Leinster*.
 Meiford : *Lloyd, Thomas*.
 Meols Shore : *Potter*.
 Merchants' marks : *Cuming, Welch*.
 Middleton : *Dean*.
 Midton : *Macrae*.
 Milbourne family : *Milbourn*.
 Modern period, antiquities of : *Acland*.
 See Chests, Locks, Masons' Marks,
 Merchants' Marks, Sandals, Targets,
 Tiles.
- Molyneux (Richard 2nd Visct) : *Earle*.
 Monkswood (Somersetshire) : *Winwood*.
 Monuments, effigies and tombs : *Allen,
 Ashcombe, Davis, Fowl-r, Gardi-
 ner, Hartshorne, Hope, Letts, Leve-
 son-Gower, Lynam, Owen, Renaud,
 Stephenson, Thomas, Williams,
 Wilson*.
- Moone : *Carroll*.
 Morocco : *Meakin*.
 Mosley family : *Letts*.
 Municipal history : *Clutterbuck, Drink-
 water, Ferguson, Fletcher, Fuller,*

*Gibson, Goddard, Hibbert, Kerr
Taylor, Vaughan, Vigors.*
Musical instruments : *Etheridge.*
Musselburgh : *Lowe.*

Naas : *De Burgh.*
Navan : *Moore.*
Nether-thong : *Morehouse.*
Newbattle : *Carrick.*
Newnham : *Kerr.*
Norman period : *Allen, Levitt.*
Northamptonshire. *See Peterborough,
Welford.*
Northfield : *Pearson.*
Northop : *Owen.*
Nubia : *Clark.*
Numismatics :
 Alexander : *Oman.*
 Crete : *Myres.*
 English : *Hoblyn.*
 Greek : *Six, Worth.*
 Henrietta Maria : *Grueber.*
 James I : *Montagu.*
 Medals : *Weber.*
 Oriental : *Codrington, Cunningham.*
 Roman : *Hill.*
 Saxon : *Evans, Grueber.*
 Scotland : *Richardson.*
 Sicilian : *Evans.*
 Trade tokens : *Willis.*

Oberchurch : *Cox.*
Ogham inscriptions : *Graves, Langdon,
Lynch.*
Old Connaught : *Wakeman.*
Oldbury Hill : *Cunnington.*
Olney : *Gough.*
Ornament :
 Prehistoric : *Coffey.*
 Irish : *Trench.*
Orpington : *Virtue.*
Osgoldcross : *Holmes.*
Oswestry : *Parry-Jones.*
Oxford : *Hope.*
Oxfordshire *See Woodstock.*

Padbury : *Keyser.*
Paintings : *Keyser, Mackay, Mont-
gomeryshire, Robinson.*
Pampocalia : *Bodington.*
Pawson family : *Norcliffe.*
Persian antiquities : *Ball.*
Peterborough : *Bodger, Irvine.*
Pilkington : *Cox.*
Pilkington family : *Pilkington.*

Pittenweem : *Lyon.*
Pittington : *Fowler.*
Place-names : *Christison, Coleman,
Duignan, Ebbelwhite, Hickson,
Irvine, Miller, Reichel, W.(R.).*
Plas Mawr : *Hughes.*
Pleshy : *Round.*
Plumbland : *Cowper.*
Prehistoric antiquities : *Black, Christi-
son, Clazey, Coffey, Coles, Dawkins,
Deane, Hewison, Knowles, Morgan,
Myres, Rotherham, Sanford, Win-
stone, Worth. See Bronze age,
Crannogs, Hut Circles, Mounds,
Ornaments, Stone age.*
Preston : *Robertson.*

Raby : *Hodgson.*
Rathnageeragh : *Vigors.*
Rayleigh Mount : *Round.*
Reading : *Stevens.*
Reame family : *Marshall.*
Registers, *Bates, Churchstoke, Hodgson,
Leveson-Gower, Pritt, Sankey,
Sperling.*
Repton : *Irvine.*
Rippingdale : *Fowler.*
Rivington : *Rivington.*
Roads : *Laver, MacDonald.*
Rochdale : *Fishwick.*
Rochester : *Aveling, Livett, Payne.*
Roman antiquities : *Bodger, Fryer,
Goddard, Greenwell, Morland,
Morris, Shrubsole, Turner, Ward.*
 Altars : *Bodington.*
 Coins : *Hill.*
 Kilns and pottery : *Cunnington.*
 Monuments : *Cox.*
 Pig of lead : *Cox, Haverfield.*
 Roads : *MacDonald.*
 Sandals : *Wells.*
 Sewers : *Bellairs.*
 Sites : *Fox, Haverfield.*
 Tools (iron) : *Evans.*
 Waterpipes : *Shrubsole.*
Rome : *Forbes.*
Ross : *Vigors.*
Round Towers : *Fitzgerald, Westropp.*
Runic monuments : *Cox.*
Rushmore : *Pitt-Rivers.*

St. Andrews : *Brook.*
Sandal (Yorks) : *Walker.*
Sandals : *Barrett, Wells.*
Sandgate : *Fynmore, Rutton*

- Saxon antiquities: *Brock, Griffith, Irvine, Payne, Read, Stevens.*
- Scotland: *Allen, Anderson, Black, Brook, Christison, Coles, Duns, Goudie, Gray, Macdonald, MacKay, Mackinlay, McLeod, Munro, Rhys, Russell.* See Aberdeen, Burghhead, Bute, Campbeltown, Craignish, Crawford, Dalaruan, Delgon, Dunollie, Edinburgh, Eldon, Falkirk, Fern, Forgan-denny, Holywood, Kettins, Kirkcudbright, Kirkoswald, Lewis, Luing, Midton, Musselburgh, Newbattle, Pittenweem, St. Andrews, Shetland.
- Sculptured antiquities: *Allen, Browne, Frazer, Higgins, Thomas.*
- Seals: *Hope, Murphy, Wyon.*
- Selattyn (Shropshire): *Bulkeley-Owen.*
- Shamrock: *Frazer, Salmon.*
- Shelvoek: *Kenyon.*
- Shetland: *Goudie.*
- Shoes (raw-hide): *Mackay.*
- Shrewsbury: *Blakeway, Drinkwater, Fletcher, Lloyd, W. (G. D. F.)*
- Shropshire: *Calvert, Duignan, Kenyon.* See Chetton, Chirbury, High Ercall, Oswestry, Selattyn, Shelvoek, Shrewsbury, Wenlock.
- Silchester: *Evans, Fox.*
- Somersetshire. See Axbridge, Burton Pynsent, Exmoor, Glastonbury, High Ham, Huish Episcopi, Langport, Langport Eastover, Long Sutton, Stoke-under-Hamdon, Wedmore, Wells.
- South Molton: *Worth.*
- Southampton: *Clutterbuck.*
- Spofford: *Collins.*
- Stainton-in-Furness: *Cowper.*
- Stillington (Bishop): *Jez-Blake.*
- Stockton: *M. (A. S.)*
- Stoke-under-Hamdon: *Batten.*
- Stone Age: *Bell, Dawkins, Duns, Findlay, Gray, Hayden, Knowles, Owen, Shrubsole.*
- Stoneham (North): *Kitchen.*
- Strata Marcella: *J. (M. C.)*
- Stratford Langthorne: *Stevens.*
- Sussex: See Chichester, Eastbourne, Lewes, Wadhurst.
- Surrey: *Cooper, Crisp, Stevenson.* See Beddington, Compton, Croydon, Dorking, Lambeth.
- Suffolk: See Wenhaston.
- Sweathouse: *Latimer.*
- Talley: *Owen.*
- Tara: *Murphy.*
- Targets: *Anderson.*
- Tavey Cleave: *Gould.*
- Teilo: *Willis-Bund.*
- Teynham: *Payne.*
- Theydon Garnon: *Waller.*
- Tiles: *Brakspear, Frazer.*
- Timolin: *Hartshorne.*
- Toller (Great): *Lewis.*
- Torrington (Great): *Doe.*
- Tournaments: *Green.*
- Treceiri (Carnarvonshire): *Christison.*
- Trewern Hall: *M. (E.R.).*
- Tumuli: *Fryer, Goddard, Letts, Read.*
- Urns (funeral): *Chamberlain, Clazey, Coles, Cunningham, Gray, Lowe.*
- Valle Crucis: *Hughes, Smith.*
- Wadhurst: *Gardiner.*
- Wales: *Allen, Allen (Mrs. T.), Davies, Dwnn, Eisteddfod, Fisher, Ll. (W.V.), Lloyd, M. (E.R.), Montgomeryshire, Owen, Rhys, Rowley-Morris, S. (G.) Taylor, Thomas, Tierney, Vaughan, W. (R.), Williams, Willis-Bund, Wyon.* See Bettws, Brecon, Bridgend, Cardiff, Churchstoke, Darowen, Dolcaradog, Dolforwyn, Eindon, Gower, Kerry, Leighton, Llanbeblig, Llandrinio, Llandysillio, Llaneilian, Llantwit Major, Llanwddyn, Meiford, Northop, Plas Mawr, Strata Marcella, Talley, Treceiri, Teilo, Valle Crucis.
- Wallasey: *Pritt, Radcliffe.*
- Wansdyke: *Pitt-Rivers.*
- Wardon: *Compton.*
- Warminster: *Ponting.*
- Welford: *Markham.*
- Wells: *Browne, Buckle, Church, Hope, Moore, Owen.*
- Wedmore: *Sanford.*
- Wenhaston: *Keyser.*
- Wenlock: *Vaughan.*
- Whalley (Lancashire): *Micklethwaite.*
- Whitefield (Kent): *Brock.*
- Wills: *Brigg, Crisp, M. (E.R.), Montgomeryshire.*
- Wilton: *Yates.*

Wilts: *Dartnell, Goddard, Holgate, Willis, Wiltshire.* See Box, Broadchalke, Broomsgrove, Collingbourne Ducis, Falstone, Heytesbury, Ivy Church, Longleat, Martin, Oldbury Hill, Stockton, Warminster, Wilton.

Winchester: *Jacob, Kershaw, Winchester.*

Windsor: *Hope.*

Wirral: *Cox, Irvine.*

Woodstock: *Marshall.*

Worcestershire: *See Northfield.*

Wragby: *Sankey.*

Yorkshire: *Baildon, Ellis, Glynne, Thoresby.* See Arthington, Bosville, Dcncester, Guisbrough, Hampsthwaite, Kirkstall, Leeds, Netherthong, Osgoldcross, Pampocalia, Sandal, Spofford, Wragby.

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REPORT
OF THE
SUB-COMMITTEE
ON A
PHOTOGRAPHIC SURVEY
OF
ENGLAND AND WALES.

PUBLISHED UNDER THE DIRECTION OF THE CONGRESS OF
ARCHÆOLOGICAL SOCIETIES IN UNION WITH THE
SOCIETY OF ANTIQUARIES.

1895

CONGRESS OF ARCHÆOLOGICAL SOCIETIES,

1894.

Report of the Sub-Committee on the Photographic Survey of England and Wales.

The Sub-Committee has considered the subject referred to it by the Congress, as to the best method of promoting a general Photographic Record of the Country on the lines adopted by the Society for the Photographic Survey of the County of Warwick.

The Sub-Committee is of opinion that the establishment of such a general Photographic Record of all works of antiquity is of the highest importance, and that the Societies in Union should use their best efforts to establish, for their particular counties, associations on the basis of that so successfully initiated by the Warwickshire Society, and followed by the Royal Society of Antiquaries of Ireland.

It may be expected that Societies organized on these lines, besides being of the greatest value to antiquaries, will be readily supported by the many interested in photography, who will be glad to feel that their efforts are incorporated and preserved for ever in what will eventually become a national collection. A more intelligent interest will be created in what is often at present a desultory and useless amusement, and the Archæological Societies will doubtless be strengthened by the addition of many intelligent members.

The following Regulations are suggested for adoption :—

1. That all photographs be as large as possible, whole plate being preferred, but in no case less than $\frac{1}{4}$ plate.
2. That they be printed in permanent process.
3. That while artistic effect is a valuable addition to a picture, it should not be achieved at the sacrifice of the work illustrated, but the point of view should be chosen to show as clearly as possible the details of the subject.

This is especially important in the case of tombs, effigies, and various architectural details, where it will often be impossible to combine picturesque effect and valuable record. While, therefore, it will be necessary to keep up a certain standard of artistic skill, plates should be preferred which clearly show architectural or other facts that can only be adequately recorded by the deliberate sacrifice of picturesque effect.

4. That some arrangement should be made to supply a scale in all illustrations, since without this many are practically valueless.

Particulars of size can be added in the accompanying description, but it is far better that an actual scale should be given by the inclusion in the picture of a graduated staff or a 3 ft. rod or walking stick, which may generally be unobtrusively introduced. In a series of photographs of Roman masonry now in preparation for the Society of Antiquaries a graduated scale,* marked clearly with English and French measures, is in all cases included. The scale must, of course, be placed in the same plane as the object to be photographed.

The Congress most strongly recommends the adoption of the double scale, which will render the photographs of European value, and materially assist English scholars in the work of comparison.

5. That a description in all cases accompany the photograph, giving the size, general condition, and as many particulars as possible of the object illustrated.

6. That all particulars as to history, date, etc., be carefully edited by competent authorities, as otherwise much false and often ridiculous information may be spread and perpetuated.

7. That the copies of the photographs for the collection be mounted by the curator on stout cards, uniform with those of the Warwickshire Survey, and the descriptive particulars legibly written or printed on the back, and the title on the front.

The plan adopted in Warwickshire of selecting a Hundred for the work of each year, and committing one square of the 6-inch Ordnance Map to individual or associated workers, provides for a systematic and exhaustive record that will be much more valuable than desultory or haphazard contributions. The jealousies that might arise in the selection of examples of prominent interest will also be avoided.

Where a county is divided amongst several Photographic Societies, the number of localities to be illustrated can be increased accordingly.

The following Rules are copied from those of the Warwickshire Survey Section of the Birmingham Photographic Society:

"That the 6-inch Ordnance Map be adopted as the basis of the Survey.

"That the work be conducted, as far as may be convenient, on the lines of the Hundreds.

* Printed copies of this scale (Price 6d., post free, or 5s. per dozen), can be obtained on application to the Assistant-Secretary of the Society of Antiquaries, Burlington House, London, W.

“That in order to systematise the work it is desirable that members shall confine their work, as far as possible, to the Hundred selected for the ensuing year.

“That each square of the Ordnance Map (containing, roughly, six square miles) shall be considered a distinct field for work, and that any member may have allotted to him such square as he may select, unless such square has been previously allotted.”

Another and perhaps better way, which has been adopted by the Guildford Society, is to divide the 6-inch Ordnance Map into distinct blocks, with natural boundaries, and to furnish the members to whom a block is allotted with a corresponding plan cut from the 1-inch Ordnance Map, and mounted on card.

To facilitate access to objects to be illustrated, cards of introduction should be provided, and issued to those who undertake work. It is suggested that the cards be made to run for one year only, and be not re-issued except to those who are doing satisfactory work.

It is desirable that a Committee should prepare a schedule of the principal objects of which it is desired to obtain records, but such a list should not be regarded as in any way exhaustive, and may be supplemented by individual observation.

The photographing of portraits, already begun by the Warwickshire Society, is also of great value where it can be effected.

Besides objects of archæological interest, photographs should be welcomed that give types of natives and groups of school children. These will be of the highest value to ethnological students. The ethnological photographs should, if possible, be taken in accordance with the directions laid down by Mr. Francis Galton. These may be obtained from the British Association, at Burlington House.

Photographs of objects of natural history, and of landscapes or geological features, should be encouraged and accepted, as they may be ultimately gathered into a separate collection.

Many of the County Societies are for the study of natural history as well as of archæology, and where this is not the case proper custodians can eventually be found for the various collections.

It is desirable, to avoid risk of loss by fire, that at least three sets of Prints should be preserved by way of record: one by the County Society; a second by the British Museum; and a third, of archæological plates, by the Society of Antiquaries. The third prints from those plates which illustrate science might be deposited with the societies representing the various subjects, such as the Anthropological Institute or the Geological and Linneæan Societies.

It is thought that, pending the general adoption of County Museums, the various County Archæological Societies would be the best custodians of the collections; but it will probably be more acceptable to those who photograph that it should be clearly understood that the custody is temporary and may be withdrawn at any time.

It will constantly be the case that photographs of a neighbourhood will be taken by strangers, but it is thought that the general adoption throughout England of such a scheme as that proposed will be sufficiently widely known to induce such photographers to communicate their work to the various centres, although they may not be personally interested in such centres.

The Sub-Committee suggests that the various Archæological Societies should take the initiative in founding local associations for the preparation of the Photographic Record.

These associations should have their own executive, and the County Society should suggest the names of certain competent archæologists to serve on the councils. Where Photographic Societies already exist, efforts should be directed to bringing these into union and supplying the necessary information.

Sir J. B. Stone, who had so much to do with initiating the Birmingham scheme, strongly urges that a national society should be formed for the purpose of promoting the Photographic Record, and the Committee are of opinion that a strong central body would be of the greatest service, and they recommend the Congress to do their best to assist such a scheme, should it be put forward under good auspices.

The Sub-Committee wishes to point out that it is not necessary and, perhaps, not altogether desirable, that the County Archæological Societies should add to their work, already arduous enough, this of the Photographic Record.

It will be sufficient that they should promote local Photographic Societies, form a medium of union, and supply skilled advice on the subject of archæology.

RALPH NEVILL,
GEORGE E. FOX,
W. H. ST. JOHN HOPE.

HARRISON AND SONS,
PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MARTIN S LANF.

Forms of Schedule prepared by a Committee of the British Association for the Advancement of Science, appointed to Organise an Ethnographical Survey of the United Kingdom.

MEMBERS OF THE COMMITTEE.

Francis Galton, F.R.S., J. G. Garson, M.D., and E. W. Brabrook, F.S.A. (Chairman), representing the Anthropological Institute.

Edward Clodd, G. L. Gomme, F.S.A., and Joseph Jacobs, M.A., representing the Folklore Society.

G. W. G. Leveson Gower, V.P.S.A., George Payne, F.S.A., and General Pitt-Rivers, F.R.S., representing the Society of Antiquaries of London.

Sir C. M. Kennedy, C.B., K.C.M.G., and E. G. Ravenstein, representing the Royal Statistical Society.

A Member representing the Dialect Society.

Dr. J. Beddoe, F.R.S.; Arthur J. Evans, F.S.A.; Sir H. H. Howorth, F.R.S.; Professor R. Meldola, F.R.S.

John Rhys, M.A., Jesus Professor of Celtic in the University of Oxford, and also Professor Boyd Dawkins, F.R.S., E. S. Hartland, F.S.A., Edward Laws, the Ven. Archdeacon Thomas, F.S.A., S. W. Williams, F.S.A., and J. Romilly Allen, F.S.A. Scot. (Secretary), representing the Cambrian Archæological Society, and forming a Sub-Committee for Wales.

Joseph Anderson, LL.D., Secretary of the Society of Antiquaries of Scotland.

Professor D. J. Cunningham, F.R.S., C. R. Browne, M.D., and Professor A. C. Haddon, M.A., representing the Royal Irish Academy, and forming a Sub-Committee for Ireland (Prof. Haddon, Secretary).

E. Sidney Hartland, F.S.A., Secretary.

This Committee has already made two preliminary reports to the Association, in which the names of 367 villages or places in various parts of the United Kingdom have been indicated as especially to deserve ethnographic study. The list, large as it is, is not exhaustive. For these and such other villages and places as may appear to be suitable, the Committee propose to record—

- (1) Physical types of the inhabitants;
- (2) Current traditions and beliefs;
- (3) Peculiarities of dialect;
- (4) Monuments and other remains of ancient culture; and
- (5) Historical evidence as to continuity of race.

* * * All communications should be addressed to 'THE SECRETARY OF THE ETHNOGRAPHIC SURVEY, British Association, Burlington House, London, W.'

The most generally convenient method of organising a simultaneous inquiry under these five heads appears to be the appointment of a sub-committee in each place, one or more members of which would be prepared to undertake each head of the inquiry. For the ancient remains advantage should be taken of the work of the Archæological Survey where it is in operation. The general plan of the Committee is discussed in an article, *On the Organisation of local Anthropological Research*, in the 'Journal of the Anthropological Institute' of February 1893.

For the use of inquirers copies on foolscap paper of the Forms of Schedule have been prepared, giving a separate page or pages of foolscap for each head of the inquiries, on which are the questions and hints prepared by the Committee, the lower portion of each page, to which should be added as many separate sheets of foolscap as may be required, being left for answers; and, with regard to the physical observations, a single page of foolscap has been set aside for the measurements of each individual to be observed. The requisite number of copies of the foolscap edition of the schedules and of extra copies of the form for the persons to be photographed and measured will be supplied on application.

Communications should all be written on foolscap paper, and the writing should be on one side only of the page, and a margin of about one inch on the left-hand side of the page should be left, with a view to future binding.

Directions for Measurement.

Instrument required for these measurements:—The 'Traveller's Anthropometer,' manufactured by Aston & Mander, 25 Old Compton Street, London, W.C.; price 3*l.* 3*s.* complete; without 2-metre steel measuring tape and box footpiece, 2*l.* 10*s.* With this instrument all the measurements can be taken. In a permanent laboratory it will be found convenient to have a fixed graduated standard for measuring the height, or a scale affixed to a wall. For field work a tape measure may be temporarily suspended to a rigid vertical support, with the zero just touching the ground or floor.

A 2-metre tape, a pair of folding callipers, a folding square, all of which are graduated in millimetres, and a small set-square can be obtained from Aston & Mander for 1*l.* 6*s.*: with this small equipment all the necessary measurements can be taken.

Height Standing.—The subject should stand perfectly upright, with his back to the standard or fixed tape, and his eyes directed horizontally forwards. Care should be taken that the standard or support for the tape is vertical. The stature may be measured by placing the person with his back against a wall to which a metre scale has been affixed. The height is determined by placing a carpenter's square or a large set-square against the support in such a manner that the lower edge is at right angles to the scale; the square should be placed well above the head, and then brought down till its lower edge feels the resistance of the top of the head. The observer should be careful that the height is taken in the middle line of the head. If the subject should object to take off his boots, measure the thickness of the boot-heel, and deduct it from stature indicated in boots.

Height Sitting.—For this the subject should be seated on a low stool or bench, having behind it a graduated rod or tape with its zero level with the seat; he should sit perfectly erect, with his back well in against the scale. Then proceed as in measuring the height standing. The square should be employed here also if the tape against a wall is used.

Length of Cranium.—Measured with callipers from the most prominent part of the projection between the eyebrows (glabella) to the most distant point at the back of the head in the *middle line*. Care should be taken to keep the end of the callipers steady on the glabella by holding it there with the fingers, while the other extremity is searching for the maximum projection of the head behind.

Breadth of Cranium.—The maximum breadth of head, which is usually about the level of the *top* of the ears, is measured at right angles to the length. Care must be taken to hold the instrument so that both its points are exactly on the same horizontal level.

Face Length.—This is measured from the slight furrow which marks the root of the nose, and which is about the level of a line drawn from the centre of the pupil of one eye to that of the other, to the under part of the chin. Should there be two furrows, as is often the case, measure from between them.

Upper Face Length.—From root of nose to the interval between the two central front teeth at their roots.

Face Breadth.—Maximum breadth of face between the bony projections in front of the ears.

Inter-ocular Breadth.—Width between the internal angles of the eyes. While this is being measured the subject should shut his eyes.

Bigonial Breadth.—Breadth of face at the outer surface of the angles of the lower jaw below the ears.

Nose Length.—From the furrow at root of nose to the angle between the nose and the upper lip in the middle line.

Breadth of Nose.—Measured horizontally across the nostrils at the widest part, but without compressing the nostrils.

Height of Head.—The head should be so held that the eyes look straight forward to a point at the same level as themselves—*i.e.*, the plane of vision should be exactly horizontal. The rod of the Anthropometer should be held vertically in front of the face of the subject, and the upper straight arm should be extended as far as possible and placed along the middle line of the head; the shorter lower arm should be pushed up to the lower surface of the chin. When measured with the square the depending bar must be held vertically in front of the face (with the assistance of the spirit-level or plumb-line), and the small set-square passed up this arm from below in such a manner that its horizontal upper edge will come into contact with the lower contour of the chin. The distance between the lower edge of the horizontal bar of the square and the upper edge of the set-square can be read off, and this will be the maximum height of the head.

Height of Cranium.—The head being held in precisely the same manner as in measuring the height of the head, the instrument is rotated to the left side of the head, its upper bar still resting on the crown, and the recording arm (or the set-square) is pointed to the centre of the line of attachment of the small projecting cartilage in front of the ear-hole.

NOTE.—It is essential that these rules should be strictly followed in order to secure accuracy. All measurements must be made in millimetres. If possible, the subject's weight should be obtained, and recorded in the place set apart for remarks. The observer is recommended to procure 'Notes and Queries on Anthropology,' 2nd edition, from the Anthropological Institute, 3 Hanover Square, London, W.; net price, 3s. 6d.

Place

Name of Observer

Physical Types of the Inhabitants.

Number	Date of Measurement	Surname	Christian Name	Age	Sex	Town or Village	County
SURNAME		SURNAME of your Father		SURNAME of your Mother before she was married		What district do your Parents' people come from ?	
						Your Father's ?	
						Your Mother's ?	
Have your Father's people occupied that part of the country for long ? if not, state what you know of their original locality						Occupation	
						Photograph number.	
						(N.B.—The photograph of the person measured should be sent along with this schedule.)	
		GENERAL CONDITION : (1) stout ; (2) medium ; (3) thin.				Freckled (?)	
		SKIN : (1) pale ; (2) ruddy ; (3) dark.				(1) straight ; (2) wavy ; (3) curly.	
		HAIR : (R) red ; (F) fair ; (B) brown ; (D) dark ; (N) black.					
		COLOUR OF BEARD : (R) ; (F) ; (B) ; (D) ; (N).					
		EYES : (1) blue ; (2) light grey ; (3) dark grey ; (4) green ; (5) light brown ; (6) dark brown.					
		SHAPE OF FACE : (1) long and narrow ; (2) medium ; (3) short and broad. (a) cheek-bones inconspicuous ; (b) cheek-bones prominent.					
		PROFILE OF NOSE : Compare with outline figures at foot, and give the number with which the nose under examination most closely corresponds.					
		LIPS : (1) thin ; (2) medium ; (3) thick.					
		EARS : (A) Flat ; (B) outstanding ; (a) coarse ; (b) finely moulded.					
		LOBES OF EARS : (1) absent ; (2) present ; (a) attached ; (b) detached.					

REMARKS

Length	Upper Face Length	Breadth	Inter-ocular Breadth	Bigonial Breadth

Standing	Sitting	Length	Breadth	Height of Head	Height of Cranium
NOSE					
Length	Breadth				



Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.



Fig. 5.

Physical Types of the Inhabitants—(continued).

PHOTOGRAPHIC PORTRAITS.

Facial characteristics are conveniently recorded by means of photographs, taken in the three ways explained below. Amateurs in photography are now so numerous that it is hoped the desired materials may be abundantly supplied. At least twelve more or less beardless male adults and twelve female adults should be photographed. It will add much to the value of the portrait if these same persons have also been measured. The photographs should be mounted on cards, each card bearing the name of the district, and a letter or number to distinguish the individual portraits; the cards to be secured together by a thread passing loosely through a hole in each of their upper left-hand corners. Three sorts of portrait are wanted, as follows:—

(a) A few portraits of such persons as may, in the opinion of the person who sends them, best convey the peculiar characteristics of the race. These may be taken in whatever aspect shall best display those characteristics, and should be accompanied by a note directing attention to them.

(b) At least twelve portraits of the *left* side of the face of as many different adults of the same sex. These must show in each case the *exact* profile, and the hair should be so arranged as fully to show the ear. All the persons should occupy in turn the same chair (with movable blocks on the seat, to raise the sitters' heads to a uniform height), the camera being fixed throughout in the same place. The portraits to be on such a scale that the distance between the top of the head and the bottom of the chin shall in no case be less than $1\frac{1}{4}$ inch. Smaller portraits can hardly be utilised in any way. If the incidence of the light be not the same in all cases they cannot be used to make composite portraits. By attending to the following hints the successive sitters may be made to occupy so nearly the same position that the camera need hardly be refocussed. In regulating the height of the head it is tedious and clumsy to arrange the proper blocks on the seat by trial. The simpler plan is to make the sitter first take his place on a separate seat with its back to the wall, having previously marked on the wall, at heights corresponding to those of the various heights of head, the numbers of the blocks that should be used in each case. The appropriate number for the sitter is noted, and the proper blocks are placed on the chair with the assurance that what was wanted has been correctly done. The distance of the sitter from the camera can be adjusted with much precision by fixing a looking-glass in the wall (say five feet from his chair), so that he can see the reflection of his face in it. The backward or forward position of the sitter is easily controlled by the operator, if he looks at the sitter's head over the middle of the camera, against a mark on the wall beyond. It would be a considerable aid in making measurements of the features of the portrait, and preventing the possibility of mistaking the district of which the sitter is a representative, if a board be fixed above his head *in the plane of his profile*, on which a scale of inches is very legibly marked, and the name of the district written. This board should be so placed as just to fall within the photographic plate. The background should be of a medium tint (say a sheet of light brown paper pinned against the wall

beyond), very dark and very light tints being both unsuitable for composite photography.

(c) The same persons who were taken in side-face should be subsequently photographed in *strictly* full face. They should occupy a different chair, the place of camera being changed in accordance. Time will be greatly saved if all the side-faces are taken first, and then all the full faces; unless, indeed, there happen to be two operators, each with his own camera, ready to take the same persons in turn. The remarks just made in respect to (b) are, in principle, more or less applicable to the present case; but the previous method of insuring a uniform distance between the sitter and the camera ceases to be appropriate.

It is proposed that composites of some of these groups shall be taken by Mr. Galton, so far as his time allows.

Place _____ Name of Observer _____

2. Current Traditions and Beliefs.

FOLKLORE.

Every item of folklore should be collected, consisting of customs, traditions, superstitions, sayings of the people, games, and any superstitions connected with special days, marriages, births, deaths, cultivation of the land, election of local officers, or other events. Each item should be written legibly on a separate piece of paper, and the name, occupation, and age of the person from whom the information is obtained should in all cases be carefully recorded. If a custom or tradition relates to a particular place or object, especially if it relates to a curious natural feature of the district, or to an ancient monument or camp, some information should be given about such place or monument. Sometimes a custom, tradition, or superstition may relate to a particular family or group of persons, and not generally to the whole population; and in this case care should be exercised in giving necessary particulars. Any objects which are used for local ceremonies, such as masks, ribbons, coloured dresses, &c., should be described accurately, and, if possible, photographed; or might be forwarded to London, either for permanent location, or to be drawn or photographed. Any superstitions that are believed at one place and professedly disbelieved at another, or the exact opposite believed, should be most carefully noted.

The following questions are examples of the kind and direction of the inquiries to be made, and are not intended to confine the inquirer to the special subjects referred to in them, or to limit the replies to categorical answers. The numbers within brackets refer to the corresponding articles in the 'Handbook of Folklore' (published by Nutt, 270 Strand, London), which may be consulted for advice as to the mode of collecting and the cautions to be observed.

- (4) Relate any tradition as to the origin of mountains or as to giants being entombed therein.
Are there any traditions about giants or dwarfs in the district?
Relate them.
Is there a story about a Blinded Giant like that of Polyphemus?

- (13) Describe any ceremonies performed at certain times in connection with mountains.
- (16) Relate any traditions or beliefs about caves.
- (19) Are any customs performed on islands not usually inhabited? Are they used as burial places?
- (25) Describe any practices of leaving small objects, articles of dress, &c., at wells.
- (29) Are there spirits of rivers or streams? Give their names.
- (32) Describe any practices of casting small objects, articles of dress, &c., into the rivers.
- (33) Are running waters supposed not to allow criminals or evil spirits to cross them?
- (39) Describe any customs at the choosing of a site for building, and relate any traditions as to the site or erection of any building.
- (42) Is there a practice of sprinkling foundations with the blood of animals, a bull, or a cock?
- (43) Does the building of a house cause the death of the builder?
- (48, 49, 50) Relate any traditions of the sun, moon, stars.
- (62) Describe the customs of fishermen at launching their boats.
- (63) Give any omens believed in by fishermen.
- (66) Is it unlucky to assist a drowning person?
- (84) What ceremonies are performed when trees are felled?
- (85) Describe any custom of placing rags and other small objects upon bushes or trees.
- (86) Describe any maypole customs and dances.
- (87) Describe any customs of wassailing of fruit trees.
- (90) Are split trees used in divination or for the cure of disease?
- (98) Describe any ceremonies used for love divination with plants or trees.
- (105) Describe the garlands made and used at ceremonies.
- (110) What animals are considered lucky and what unlucky to meet, come in contact with, or kill?
- (132) Describe any customs in which animals are sacrificed, or driven away from house or village.
- (133) Describe customs in which men dress up as animals.
- (137) Give the names of the local demons, fairies, pixies, ghosts, &c. Have any of them personal proper names?
- (139) Their habits, whether gregarious or solitary. Do they use special implements?
- (140) Form and appearance, if beautiful or hideous, small in stature, different at different times.
- (144) Character, if merry, mischievous, sulky, spiteful, industrious, stupid, easily outwitted.
- (145) Occupations, music, dancing, helping mankind, carrying on mining, agricultural work.
- (146) Haunts or habitations, if human dwellings, mounds, barrows, mines, forests, boggy moorlands, waters, the underworld, dolmens, stone circles.
- (190) Give the details of any practices connected with the worship of the local saint.
- (191) Are sacrifices or offerings made to the local saint; on what days; and when?

- (192) What is the shrine of the local saint?
- (210) Witchcraft. Describe minutely the ceremonies performed by the witch. What preliminary ceremony took place to protect the witch?
- (294) Are charms used to find evil spirits and prevent their moving away?
- (295) Are amulets, talismans, written bits of paper, gestures, &c., used to avert evil or to ensure good? If so, how; when; where?
- (297) Are skulls of animals, or horses, or other objects hung up in trees to avert the evil eye and other malign influences?
- (298) What methods are employed for divining future events? What omens are believed in?
- (353) What superstitions are attached to women's work as such?
- (356) Are women ever excluded from any occupation, ceremonies, or places?
- (358) What superstitions are attached to the status of widowhood?
- (366) Are particular parts of any town or village, or particular sections of any community, entirely occupied in one trade or occupation?
- (368) Have they customs and superstitions peculiar to their occupation?
- (369) Do they intermarry among themselves, and keep aloof from other people?
- (373) Have they any processions or festivals?
- (422) What parts of the body are superstitiously regarded?
- (432) Are bones, nails, hair, the subject of particular customs or superstitions; and is anything done with bones when accidentally discovered?
- (436) Is dressing ever considered as a special ceremonial; are omens drawn from accidents in dressing?
- (452) Are any parts of the house considered sacred?
- (453) Is the threshold the object of any ceremony; is it adorned with garlands; is it guarded by a horseshoe or other object?
- (454) Are any ceremonies performed at the hearth; are the ashes used for divination; is the fire ever kept burning for any continuous period?
- (456) Is it unlucky to give fire from the hearth to strangers always, or when?
- (467) Is there any ceremony on leaving a house, or on first occupying a house?
- (509) What are the chief festivals, and what the lesser festivals observed?
- (515) Explain the popular belief in the object of each festival.
- (516) Describe the customs and observances appertaining to each festival.
- (540) When does the new year popularly begin?

State the superstitions or legends known to attach to—

- | | |
|--|----------------------------|
| (a) Hallowe'en. | } Both old and new styles. |
| (b) May Eve. | |
| (c) Midsummer Day, and St. John's Eve. | |
| (d) Lammas, or August 1. | |
| (e) New Year's Day. | |
| (f) Christmas. | |

Is there any superstition as to the first person who enters a house in the New Year? Is stress laid upon the colour of complexion and hair?

- (567) What are the customs observed at the birth of children?
- (588) Describe the ceremonies practised at courtship and marriage.
- (623) Describe the ceremonies at death and burial.
- (669) Describe any games of ball or any games with string, or other games.
- (674) Describe all nursery games of children.
- (686) Is there any special rule of succession to property?
- (703) Is any stone or group of stones, or any ancient monument or ancient tree connected with local customs?
- (706) Are any special parts of the village or town the subject of particular rights, privileges, or disabilities; do these parts bear any particular names?
- (711) Describe special local modes of punishment or of lynch law.
- (719) Describe special customs observed at ploughing, harrowing, sowing, manuring, haymaking, apple-gathering, corn-harvest, hemp-harvest, flax-harvest, potato-gathering, threshing, flax-picking, and hemp-picking.

The collections under this head will be digested by Professor Rhys and the representatives of the Folklore Society.

Place _____ Name of Observer _____

3. Peculiarities of Dialect.

DIRECTIONS TO COLLECTORS OF DIALECT TESTS.

1. Do not, if it can be helped, let your informant know the nature of your observations. The true dialect-speaker will not speak his dialect freely or truly unless he is unaware that his utterance is watched. In some cases persons of the middle class can afford correct information, and there is less risk in allowing them to know your purpose.

2. Observe the use of consonants. Note, for example, if *v* and *z* are used where the standard pronunciation has *f* and *s*. This is common in the south.

3. Observe very carefully the nature of the vowels. This requires practice in uttering and appreciating vowel sounds, some knowledge of phonetics, and a good ear.

4. Record all observations in the same standard phonetic alphabet, viz., that given in Sweet's 'Primer of Phonetics.' A few modifications in this may be made, viz., *ng* for Sweet's symbol for the sound of *ng* in *thing*; *sh* for his symbol for the *sh* in *she*; *ch* for his symbol for the *ch* in *choose*; *th* for the *th* in *thin*; *dh* for the *th* in *then*. If these modifications are used, say so. But the symbol *j* must only be used for the *y* in *you*, viz., as in German. If the sound of *j* in *just* is meant, Sweet's symbol should be used. On the whole it is far better to use no modifications at all. Sweet's symbols are no more difficult to use than any others after a very brief practice, such as every observer of phonetics must necessarily go through.

5. If you find that you are unable to record sounds according to the above scheme it is better to make *no return at all*. Incorrect returns are misleading in the highest degree, most of all such as are recorded in the ordinary spelling of literary English.

6. The chief vowel-sounds to be tested are those which occur in the following words of English origin, viz., *man, hard, name, help, meat* (spelt with *ea*), *green* (spelt with *ee*), *hill, wine, fire, soft, hole, oak* (spelt with *oa*), *cool, sun, house, day, law*, or words involving similar sounds. Also words of French origin, such as *just, master* (*a* before *s*), *grant* (*a* before *n*), *try, value, measure, bacon, pay, chair, journey, pity, beef, clear, profit, boil, roast pork, false, butcher, fruit, blue, pure, poor*, or words involving similar sounds.

The best account of these sounds, as tested for a Yorkshire dialect, is to be found in Wright's 'Dialect of Windhill' (English Dialect Society, 1892), published by Kegan Paul at 12s. 6d. Sweet's symbols are here employed throughout.

Sweet's 'Primer of Phonetics' is published by the Oxford Press at 3s. 6d.

A list of test words (of English origin) is given at p. 42 of Skeat's 'Primer of English Etymology,' published by the Oxford Press at 1s. 6d.

7. The task of collecting words which seem to be peculiarly dialectal (as to form or meaning, or both) has been performed so thoroughly that it is useless to record what has been often already recorded. See, for example, Halliwell's (or Wright's) 'Provincial Glossary' and the publications of the English Dialect Society. In many cases, however, the *pronunciation* of such words has not been noted, and may be carefully set down with great advantage.

The Rev. Professor Skeat has been kind enough to draw up the foregoing directions, and the collections under this head will be submitted to him.

Place	Name of Observer
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4. Monuments and other Remains of Ancient Culture.

Plot on a map, describe, furnish photographs or sketches, and state the measurements and names (if any) of these, according to the following classification:—

- Drift implements. Caves and their contents.
- Stone circles. Monoliths. Lake dwellings.
- Camps. Enclosures. Collections of hut circles.
- Cromlechs. Cairns. Sepulchral chambers.
- Barrows, describing the form, and distinguishing those which have not been opened.
- Inscribed stones.
- Figured stones. Stone crosses.
- Castra (walled). Earthen camps.
- Foundations of Roman buildings.
- Cemeteries (what modes of sepulture).
- Burials, inhumation or cremation.
- Detailed contents of graves.

Types of fibulæ and other ornaments.

Coins. Implements and weapons, stone, bronze, or iron.

Other antiquities.

A list of place-names within the area. No modern names required.

Special note should be made of British, Roman, and Saxon interments occurring in the same field, and other signs of successive occupation.

Reference should be made to the article 'Archæology' in 'Notes and Queries on Anthropology,' p. 176.

These relate to England only. The sub-committees for other parts of the United Kingdom will prepare modified lists.

The collections under this head will be digested by Mr. Payne.

Place _____ Name of Observer _____

5. *Historical Evidence as to Continuity of Race.*

Mention any historical events connected with the place, especially such as relate to early settlements in it or more recent incursions of alien immigrants.

State the nature of the pursuits and occupations of the inhabitants.

State if any precautions have been taken by the people to keep themselves to themselves; if the old village tenures of land have been preserved.

Has any particular form of religious belief been maintained?

Are the people constitutionally averse to change?

What are the dates of the churches and monastic or other ancient buildings or existing remains of former buildings?

Do existing buildings stand on the sites of older ones?

How far back can particular families or family names be traced?

Can any evidence of this be obtained from the manor rolls; from the parish registers; from the tythingmen's returns; from guild or corporation records?

Are particular family names common?

In what county or local history is the best description of the place to be found?

Evidences of historical continuity of customs, dress, dwellings, implements, &c., should be noted.

The collections under this head will be digested by Mr. Brabrook.

Notes Explanatory of the Schedules.

By E. SIDNEY HARTLAND, F.S.A., Secretary of the Committee.

The object of the Committee is to obtain a collection of authentic information relative to the population of the British Islands, with a view to determine as far as possible the racial elements of which it is composed. The high interest of the inquiry for all archæologists need not be here insisted on. A satisfactory solution of the problems involved will mean the re-writing of much of our early history ; and even if we can only gain a partial insight into the real facts it will enable us to correct or to confirm many of the guesses in which historians have indulged upon data of a very meagre and often delusive character.

The methods it is proposed to adopt have regard to the physical peculiarities of the inhabitants, their mental idiosyncrasies, the material remains of their ancient culture, and their external history. In modern times great movements of population have taken place, the developments of industry and commerce have brought together into large centres natives of all parts of the country, and even foreigners, and thereby caused the mingling of many elements previously disparate. These have enormously complicated the difficulties of the inquiry. They have rendered many districts unsuitable for every purpose except the record of material remains. Scattered up and down the country, however, there are hamlets and retired places where the population has remained stationary and affected but little by the currents that have obliterated their neighbours' landmarks. To such districts as these it is proposed to direct attention. Where families have dwelt in the same village from father to son as far back as their ancestry can be traced, where the modes of life have diverged the least from those of ancient days, where pastoral and agricultural occupations have been the mainstay of a scanty folk from time immemorial, where custom and prejudice and superstition have held men bound in chains which all the restlessness of the nineteenth century has not yet completely severed, there we hope still to find sure traces of the past.

The photographic survey, which has been carried out so well at Birmingham and elsewhere, and has been initiated in our own country, will prove a most valuable aid to the wider work of the Ethnographical Survey. Photographs of the material remains of ancient culture are explicitly asked for in the schedule. In addition to them, photographs of typical inhabitants are urgently desired. Some judgment will, of course, require to be exercised in the selection of types, and a considerable amount of tact in inducing the subjects to allow themselves to be taken. It has been found effective for this purpose, as well as for that of measuring the people, that two persons should go out together, and setting up the camera in the village, or wherever they find a convenient spot, *coram populo*, they should then proceed gravely to measure and photograph one another. This will be found to interest the villagers, and some of them will gradually be persuaded to submit to the operation. A little geniality, and sometimes a mere tangible gratification of a trifling character, will hardly ever fail in accomplishing the object. The experience of observers who have taken measurements is that it becomes

extremely fascinating work as the collection increases and the results are compared.¹

This comparison, if the subjects have been selected with judgment, and accurately measured and photographed, should enable us to determine in what proportions the blood of the various races which have from time to time invaded and occupied our soil has been transmitted to the present population of different parts of the United Kingdom. From the ancient remains in barrows and other sepulchral monuments, and from the study of the living peoples of Western Europe, the characteristics of the races in question are known with more or less certainty, and every year adds to our information concerning them. A much more complex problem, and one wherein archaeologists have a more direct interest, is how far the culture of the races in question has descended to us, and how far it has been affected by intruding arts, faiths, and inventions. To solve this, appeal is made first to the historic and prehistoric monuments and other material remains, and secondly to the traditions of many kinds that linger among the peasantry. Here the first business, and that with which the practical work of the survey is immediately concerned, is the work of collection. To photograph, sketch, and accurately describe the material remains; to note and report the descriptions and drawings already made, and where they are preserved; to gather and put into handy form the folklore of each country already printed; and to collect from the surviving depositaries of tradition that which may still be found—namely, tales, sayings, customs, medical prescriptions, songs, games, riddles, superstitions, and all those scraps of traditional lore stored in rustic memories, impervious and strange to the newer lore of to-day—these are the necessary preliminaries to the study of the civilisation of our ancestors.

Archæologists have paid too exclusive attention to the material remains. They have forgotten to inquire what light may be thrown upon them by tradition. By the term tradition I do not mean simply what the people say about the monuments. Antiquaries soon found out that that was always inaccurate, and often utterly false and misleading. Hence they have been too much inclined to despise all traditions. But tradition in the wide sense of *the whole body of the lore of the uneducated*, their customs as well as their beliefs, their doings as well as their sayings, has proved, when scientifically studied, of the greatest value for the explanation of much that we must fail to understand in the material remains of antiquity. To take a very simple instance: when we find in Gloucestershire barrows, cups, or bowls of rough pottery buried with the dead, we call them food-vessels, because we know that it is the custom among savage and barbarous nations to bury food with the dead and to make offerings at the tomb, and that this custom rests on a persuasion that the dead continue to need food and that they will be propitiated by gifts; and we further infer that the races who buried food-vessels with their dead in this country held a similar opinion. Or, to take another burial custom: General Pitt-Rivers reported last year to the British As-

¹ The Ethnographical Survey Committee has a few sets of instruments for taking the measurements, which can be placed temporarily at the disposal of the local committee. Perhaps I may here also express the opinion that if the personal photographs and measurements called for expenditure beyond what could be met by local enthusiasm, the Committee might not be indisposed to contribute by way of a small payment for each photograph and set of measurements.

sociation that he had found in excavations at Cranborne Chase bodies buried without the head. If we were ignorant of the practices of other races we should be at a loss to account for such interments. As it is, we ask ourselves whether these bodies are those of strangers whose heads have been sent back to their own land, or their own tribe, in order to be united in one general cemetery with their own people; or whether the heads were cut off and preserved by their immediate relatives and brought into the circle at their festive gatherings to share the periodical solemnities of the clan. Both these are savage modes of dealing with the dead, one of which, indeed, left traces in Roman civilisation at its highest development. The knowledge of them puts us upon inquiry as to other burials of the prehistoric inhabitants of this country, which may help us in reconstructing their worship and their creed. I for one do not despair of recovering, by careful comparison of the relics preserved to us in the ancient monuments with the folklore of the existing peasantry and of races in other parts of the earth, at least the outlines of the beliefs of our remote predecessors.

Any such conclusions, however, must be founded on the essential unity that science has, during the last thirty years, unveiled to us in human thought and human institutions. This unity has disguised itself in forms as diverse as the nationalities of men. And when we have succeeded in piecing together the skeleton of our predecessors' civilisation, material and intellectual, we are confronted by the further inquiries: What were the specific distinctions of their culture? and How was it influenced by those of their neighbours or of their conquerors? This is a question only to be determined, if at all, by the examination of the folklore of the country. We may assume that the physical measurements, descriptions, and portraits of the present inhabitants will establish our relationship to some of the peoples whose remains we find beneath our feet. And it will be reasonable to believe that, though there has been a communication from other peoples of their traditions, yet that the broad foundation of our folklore is derived from our forefathers and predecessors in our own land. In Gloucestershire itself we have strong evidence of the persistence of tradition. Bisley Church is said to have been originally intended to be built several miles off, 'but the Devil every night removed the stones, and the architect was obliged at last to build it where it now stands.' This is, of course, a common tradition. The peculiarity of the case is that at Bisley its meaning has been discovered. The spot where, we are told, 'the church ought to have been built was occupied formerly by a Roman villa;' and when the church was restored some years ago 'portions of the materials of that villa were found embedded in the church walls, including the altars of the Penates, which are now, however, removed to the British Museum.'¹ Here, as Sir John Dorington said, addressing this Society some years ago at Stroud, is a tradition which has been handed down for fifteen or sixteen hundred years. This is in our own country, and it may be thought hard to beat such a record. But at Mold, in Flintshire, there is evidence of a tradition which must have been handed down from the prehistoric iron age—that is to say, for more than two thousand years. A cairn stood there, called the *Bryn-yr-Ellyllon*, the Hill of the Fairies. It was believed to be haunted; a spectre clad in golden armour had been

¹ *Gloucestershire N. & Q.* vol. i. p. 390 quoting an article in the *Building News*. See also Sir John Dorington's Presidential Address, *Trans. B. & G. Arch. Soc.* vol. v. p. 7.

seen to enter it. That this story was current before the mound was opened is a fact beyond dispute. In 1832 the cairn was explored. Three hundred cartloads of stones were removed, and beneath them was found a skeleton 'laid at full length, wearing a corslet of beautifully wrought gold, which had been placed on a lining of bronze.' The corslet in question is of Etruscan workmanship, and is now, I believe, to be seen in the British Museum.¹

Examples like these—and they stand by no means alone—inspire confidence in the permanence of what seems so fleeting and evanescent. Folklore is, in fact, like pottery, the most delicate, the most fragile of human productions; yet it is precisely these productions which prove more durable than solid and substantial fabrics, and outlast the wreck of empires, a witness to the latest posterity of the culture of earlier and ruder times.

But if these traditions have thus been preserved for centuries and even millenniums, they have been modified—nay, transformed—in the process. It is not the bare fact which has been transmitted from generation to generation, but the fact seen through the distorting medium of the popular imagination. This is a characteristic of all merely oral records of an actual event; and this it is which everywhere renders tradition, taken literally, so untrustworthy, so misleading a witness to fact. The same law, however, does not apply to every species of tradition. Some species fall within the lines of the popular imagination; and it is then not a distorting but a conservative force. The essential identity of so many stories, customs and superstitions throughout the world is a sufficient proof of this, on which I have no space to dwell. But their essential identity is overlaid with external differences due to local surroundings, racial peculiarities, higher or lower planes of civilisation. There is a charming story told in South Wales of a lady who came out of a lake at the foot of one of the Carmarthenshire mountains and married a youth in the neighbourhood, and who afterwards, offended with her husband, quitted his dwelling for ever and returned to her watery abode. In the Shetland Islands the tale is told of a seal which cast its skin and appeared as a woman. A man of the Isle of Unst possessed himself of the seal-skin and thus captured and married her. She lived with him until one day she recovered the skin, resumed her seal-shape and plunged into the sea, never more to return. In Croatia the damsel is a wolf whose wolf-skin a soldier steals. In the *Arabian Nights* she is a *jinn* wearing the feather-plumage of a bird, apparently assumed simply for the purpose of flight. In all these cases the variations are produced by causes easily assigned.

The specific distinctions of a nation's culture are not necessarily limited to changes of traditions which it may have borrowed from its neighbours or inherited from a common stock. It may conceivably develop traditions peculiar to itself. This is a subject hardly yet investigated by students of folklore. Their labours have hitherto been chiefly confined to establishing the identity underlying divergent forms of tradition and explaining the meaning of practices and beliefs by comparison of the folklore of distant races at different stages of evolution. But there are not wanting those who are turning their attention to a province as yet unconquered, and indeed almost undiscovered. Even if they only succeed in establishing a negative, if they show that all traditions supposed to be peculiar

¹ Boyd Dawkins, *Early Man in Britain*, p. 431, citing *Archæologia* and *Arch. Cambrensis*.

have counterparts elsewhere, they will have rendered a signal service to science, and produced incontrovertible testimony of the unity of the human mind and the unintermittent force of the laws which govern it.

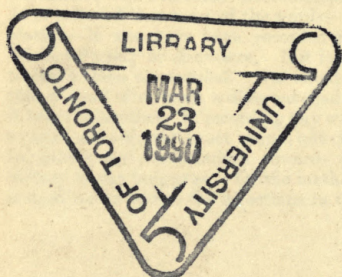
Alike for the purpose of ascertaining the specific distinctions of culture and the influences of neighbouring nations and neighbouring civilisations, an accumulation of facts is the prime requisite. If we have reason to believe in the persistence of tradition, we shall have confidence that relics will be discovered in our midst of the faith and institutions of our remoter ancestors ; and, in accordance as we venerate antiquity or desire to preserve what remains of the past, we shall hasten to collect them. Nor can we be too quick in so doing. The blood of our forefathers is a permanent inheritance, which it would take many generations and a large intermingling of foreigners seriously to dilute, much less to destroy. But tradition is rapidly dying. It is dwindling away before the influences of modern civilisation. Formerly, when the rural districts were isolated, when news travelled slowly and nobody thought of leaving his home save to go to the nearest market, and that not too often, when education did not exist for the peasantry and the landowners had scarcely more than a bowing acquaintance with it, the talk by the fireside on winter evenings was of the business of the day—the tilling, the crops, the kine. Or it was the gossip and small scandals interesting to such a community, or reminiscences by the elders of the past. Thence it would easily glide into tales and superstitions. And we know that these tales and superstitions were, in fact, the staple of conversation among our fathers and generally throughout the West of Europe, to go no further afield, down to a very recent period ; and they still are in many districts. In England, however, railways, newspapers, elementary education, politics, and the industrial movements which have developed during the present century have changed the ancient modes of life ; and the old traditions are fading out of memory. The generation that held them is fast passing away. The younger generation has never cared to learn them ; though, of course, many of the minor superstitions and sayings have still a considerable measure of power, especially in the shape of folk-medicine and prescriptions for luck. We must make haste, therefore, if we desire to add to the scanty information on record concerning English folklore.

As a starting-point for the collection of Gloucestershire folklore I put together, a year or two ago, the folklore in Atkyns, Rudder, and the first four volumes of *Gloucestershire Notes and Queries* ; and it was printed by the Folklore Society and issued as a pamphlet.¹ Other works remain to be searched ; and it is probable that a good deal more may be found already in print, if some who are interested in the antiquities of the country will undertake the not very arduous, but very necessary, labour of collection. When all is gathered, however, it will only be a small part of what must have existed at no distant date—if not of what still exists, awaiting diligent inquiry among living men and women. How to set about the inquiry is a question that must be left very much to the individual inquirer to answer. Valuable practical hints are given in the *Handbook of Folklore*, a small volume that may be bought for half-a-crown and carried in the pocket. Confidence between the collector and those from whom he is seeking information is the prime necessity. Keep your notebook far in

¹ *County Folklore. Printed Extracts—No. 1, Gloucestershire.* London : D. Nutt, 1892. 1s.

the background, and beware of letting the peasant know the object of your curiosity, or even of allowing him to see that you are curious. Above all, avoid leading questions. If you are looking for tales, tell a tale yourself. Do anything to establish a feeling of friendly sympathy. Never laugh at your friend's superstitions—not even if he laugh at them himself; for he will not open his heart to you if he suspect you of despising them.

There is one other division of the schedule to which I have not yet referred. The Dialect is perishing as rapidly as the folklore; it is being overwhelmed by the same foes. Peculiarities of dialect are due partly to physical, partly to mental, causes. From either point of view they are of interest to the investigator of antiquities. Hence their inclusion among the subjects of the Ethnographical Survey. Nobody who has once understood how much of history is often wrapped up in a single word can fail to perceive the importance of a study of dialect, or how largely it may contribute to the determination of the origin of a given population. The reduction of dialect into writing requires accuracy to distinguish the niceties of pronunciation, and some practice to set them down; but a little experience will overcome most difficulties, which, after all, are not great. It is believed that most of the words—as distinguished from their pronunciation—in use have been recorded in the publications of the English Dialect Society or elsewhere. But it is better to record them again than to leave them unrecorded. Nor should it be forgotten in this connection that a word often bears a different shade of meaning in one place from what it bears in another. In recording any words, care should therefore be taken to seize not only the exact sound, but the exact signification, if it be desired to make a real contribution towards the history of the country, or the history of the language. Of the method of collection and transcription it is needless to add to the directions in the schedule.





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